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THE EXPOSITORY TIMES

Notes of Recent Exposition

For a long term of years now Canon Charles E. Raven has been distinguished for his endeavours to keep the Christian faith and the findings of modern science in closest alliance. He has always striven 'to maintain a theology compatible with the findings of scientific and philosophical studies,' and he is one of the comparatively few thinkers of the first rank who is himself equally at home in theological and scientific studies. All that he writes demands attention, and one is conscious all the time of being in contact with a mind that is very much alive, dedicated indeed to the extirpation of obscurantism wherever it may be found, and whatever disguise it may assume.

Recently the B.B.C. asked him to give a series of talks on the subject of *Science and the Christian Man*. These talks have now been published,[1] and the contents include 'Science and Religious Experience,' 'Science and Jesus Christ,' 'Science and the Doctrine of the Trinity,' 'Science and Creation,' and 'Science and the Historical Process.' There is a closing chapter on 'The Doctrine of the Holy Spirit in a Scientific Age.' There are only sixty pages in all, for B.B.C. talks do not allow for prolonged discussion of the argument that is being presented, but Canon Raven is enabled to give us his conclusions in crisp and summary form.

Looking, for example, at the chapter on 'Science and Creation,' we see how Dr. Raven provides in small compass the essentials for the understanding of the controversy that used to be known as 'Genesis and Geology.' He points out that the controversy need never have arisen if, instead of an insistence on the Verbal Infallibility of the Old Testament, there had been more attention paid to the picture of creation given by St. Paul in the second half of the eighth chapter of the Epistle to the Romans, where creation is not an act but a process, and where creation instead of its being acted upon by God from outside it is itself in travail, awaiting the birth of the family of God.

Behind the controversy that engaged our forefathers nearly a century ago there lay still larger and more important issues. The first of these involves the whole relationship of God to the world. Dr. Raven describes the long-continued dominance of the theory that regarded the relation of God to the world as that of the watchmaker to the watch, the engineer to the machine. 'It encouraged the idea that God was wholly external to the world, making it, regulating it, repairing it, and, when necessary, taking violent action to prevent it from ruin. . . . Of God as immanent and ever active, there was hardly a trace in spite of the obvious picture of such a God in the Fourth Gospel.' 'God was in fact fitted into the gaps not yet filled up by the naturalistic explanations of the scientists.'

At this point Canon Raven becomes very challenging to those who are content to say, Let science go its own way, and let religion do likewise. They are concerned with different worlds. 'The orthodox draw a line between natural and supernatural almost as sharp as between good and evil.' This isolation, Dr. Raven argues, has proved very damaging. Furthermore it is impossible to maintain. 'From the Christian standpoint it plainly contradicts belief that God is the creator and sustainer of Nature, that His Word was made flesh, and that His Spirit is immanent in the world. From the scientific it makes any adequate psychology or biology impossible, and condemns science to omit from its survey all the problems most interesting to mankind.'

It is good to have this conclusion so bluntly stated by Dr. Raven. While it is easy to say, Let each retain dominion in its separate sphere, and let there be no bursting across the boundary line to carry war into the camp of the other, there has first to be determined where exactly the boundary line runs, and there has also to be noted the fact that certain religious dogmatists are not above pronouncing on purely scientific issues, and certain types of scientists delight in issuing judgments on matters both philosophical and religious with which they are not qualified to deal. Tension there must always be, but Dr. Raven does well to emphasize, as he does in his books over and over again, that this is God's world in its entirety, and that His Spirit activates and permeates everything in it.

The second fact that was obscured in the controversy that developed over 'Genesis and Geology' concerned the method of the evolutionary process. The question may be put, Can the story of the survival of the fittest be accepted as compatible with a Christian view of the creative process? Here Dr. Raven argues that survival does not belong to the predatory, to creatures that have lived by rapine or creatures that have been

[1] S.C.M.; 4s. 6d. net.

armoured against danger. 'Survival belongs to the sensitive; and the present outcome of the process is humanity.'

Each chapter in this small book is well worth study, and as Canon RAVEN has qualified to take his place in the front line of Christian Apologetics to-day, the best thing that we can all do is to endeavour to follow him wherever the battle is hottest. There he is sure to be, and with him enlightenment, and truth, and love.

It is the simple truth to say that Dr. C. H. DODD has acquired such a stature in the theological life and thought of this country that anything that he writes is awaited with eagerness and must be treated with respect. *Christianity and the Reconciliation of the Nations*[1] is the current Burge Memorial Lecture and was delivered in the Great School, Westminster, on 13th November 1951. It is not a big book—it has only twenty-nine pages; but none the less it is a most suggestive and important contribution to thought upon a subject of the first magnitude. The New Testament ends with a vivid picture of a vast concourse of all nations, tribes, peoples, and tongues before the throne of God. That is to say nationality, race, and language are real factors, but factors to be transcended in a new unity in the ultimate goal. Of that new unity the Church is 'the preliminary model on a small and imperfect scale'; 'the Church is an "earnest" of the ultimate reconciliation of all mankind.'

If the Church is to work out this task of reconciliation it must be *in* the life of the nation. Dr. DODD quotes the famous passage from 'The Epistle to Diognetus.' 'Residing in the cities of the Greek world and beyond it, as is the lot of each, they follow the local customs in clothing, diet, and general manner of life, but at the same time exhibit the constitution of their own commonwealth as something quite paradoxical.' They are like a soul dispersed through the body. So, says Dr. DODD, 'the Church is in the way of helping forward the reconciliation of nations in proportion as its numbers in any nation genuinely share in the national traditions, culture, and institutions.' In this way it permeates from within.

Dr. DODD draws a suggestive parallel from 1 Co 7. There Paul lays it down that in a mixed marriage the unbelieving partner and the children are made 'holy' by the fact that one of the parents is Christian. 'Holy' here means 'standing within a special relationship to God.' Thus a country's whole population is made 'holy' by daily intimate association with those who are Christian.

Further, Dr. DODD declares that 'ecumenicity is inseparable from genuine Christianity.' He doubts that most Christians *really* believe that; but to realize it would be a powerful contribution to the cause of reconciliation.

In one sense the New Testament gives little guidance directly on this problem because of the simple historical fact that the all-inclusive Roman Empire eliminated the idea of separate nationalities. And yet it remains true that unity and reconciliation are not identical and that the problem of changing the *civitas terrena* into the city of God remained. But in that ancient world there did remain one stubbornly different nation—the Jews. Jews and Gentiles had to be reconciled in the Christian Church; and the reconciliation of Jew and Gentile was not merely the attempt to dispel an *odium theologicum*; it had to be the attempt to reconcile a difference so bitter and basic that it resulted in the terrible events of the destruction of Jerusalem in A.D. 70.

The principles of that Jewish-Gentile reconciliation are laid down in the Epistle to the Ephesians whose dominating thought is the destined unity of mankind, a unity which is to be realized in and through the Church. Dr. DODD then examines Eph 2^{11-15} and draws therefrom three basic principles for this reconciliation. (1) 'The two parties were brought to accept a position of parity, and surrendered claims to moral superiority and exclusive privilege.' This is obviously particularly true of the Jew. 'The first beginning towards reconciliation may often be the acknowledgment by both parties of their responsibility for the evil in the situation.' The assumption of a moral superiority by any one nation or group of nations shatters the possibility of reconciliation. (2) The reconciliation cannot come about by a mere 'accommodation of interest.' It must come about by the creation of a 'new humanity . . . a new community into which the rivals enter as constituent members, both admitting at least some change in their status.' (3) 'What is required is a change of mind (*metanoia*), and not merely a change of conditions or machinery.' That change consists in a state in which each party is loyal to its traditions but both are united in a common loyalty to Christ.

This is a little book, but a book of first-rate importance, because in it great issues have been faced, and practical solutions indicated, and thought stimulated on what is for the world literally a life-and-death problem.

[1] S.C.M.; 3s. 6d. net.

The Period and Office of the Prophet Isaiah in the Light of a New Assyrian Tablet

By the Reverend John Gray, M.A., B.D., Ph.D., The University, Manchester

In Mallowan's excavation of Nimrud (Kalḫu) in 1950 an important tablet of baked clay was found [1] which was recognized by general correspondence with certain squeezes from inscriptions found by Layard in 1849 to be a more detailed account of the operations of Tiglath-pileṣer III (745–727 B.C.) through Syria to the coastal plain of Palestine beyond Gaza.[2] From the royal annals of Tiglath-pileṣer it is known that this expedition took place in 734 B.C. The text, ND 400, is, unhappily, fragmentary, yet it has a distinct value for the student of the Old Testament.

The Assyrian army advanced, probably up the Orontes, and broke through to the Phœnician coast, where a district officer was appointed at *Ṣimirra*, *Ṣumur* of the Amarna Tablets, where, incidentally, it also appears as the seat of an Egyptian district officer.[3] The next place to be mentioned is *Kashpuna*, which suggests Achshaph of Jos 11[1] 12[20] and 19[25]. All the references indicate that Achshaph was in Galilee. The last of the passages in Joshua locates it in the area apportioned to Asher. The former references associate it with a place Shimron, more fully called Shimron-merom, which may be located at the village of Es-Sumeiriyeh, some four miles north of Acre. Achshaph is located near Acre in the Egyptian records,[4] and is probably one of the many prominent *tulul* in the plain of Acre, there being no longer any trace of the ancient name.

The inscription at this point serves to indicate the economic condition of the country at this period, since it mentions as tribute or spoil furniture inset with stones, gold, fine olive-oil, and spices, and horses. The inclusion of ivory is of particular interest in view of the discovery of carved ivory plaques for inlaying in Aḥab's palace at Samaria,[5] and similar pieces in the Assyrian palace restored by Sargon II (722–705 B.C.) at Arslan Tash.[6] It is supposed that one of the latter, which was inscribed with the name Hazael, was part of the spoil taken by the Assyrians from Damascus, and that here we have a piece of furniture belonging to Hazael, the contemporary of Elisha. The new text ND 400 corroborates the existing Assyrian evidence that the Assyrians did take the trouble to remove ivory pieces in their raids.

In the next passage Tiglath-pileṣer records that he (spared ?) [7] the land but received tribute of the inhabitants. As immediately after this passage he records his operations in the vicinity of Gaza, we surely have a reference to either Israel or Judah, though, most regrettably, the text is fragmentary, and no personal or place names are mentioned. In consideration of the date the reference of the text seems to be to the Western expedition of Tiglath-pileṣer in the days of Aḥaz, which is attested in 2 K 16[7-9] and Is 7–9.

In those two accounts emphasis is laid on the dilemma in which Aḥaz finds himself in face of the pressure brought to bear on him by Pekaḥ of Israel and Rezin of Damascus in order to coerce him into their resistance movement. In both sources Aḥaz is represented as appealing to Tiglath-pileṣer. In 2 Ch 28[16-21] there is apparently a different version of this appeal of Aḥaz in response to which Tiglath-pileṣer 'came unto him and distressed him [וַיְצַר לוֹ], but strengthened him not.' According to the Chronicler it is against encroachment from Edom (*v.* 17), and the Philistines (*v.* 18) that Ahaz appealed. This has been taken by the standard commentaries [8] as an interpolation in the work of the Chronicler between *vv.* 16 and 20. It is, however, admitted that here the Chronicler was drawing on a reliable old historical source. We should go further and suggest that in doing so he was guided by true historical instinct with which critical scholarship has seldom accredited him. In view of the fact that almost half of the tablet ND 400 is devoted to Assyrian operation in Philistia it is here submitted that the version in Chronicles has retained an important aspect of the case which has been overshadowed in Kings and

[1] D. J. Wiseman, 'Two Historical Inscriptions from Nimrud,' *Iraq*, xiii. part 1 [Spring 1951], 21–26.

[2] Rawlinson, *Cuneiform Inscriptions of Western Asia*, III. x. 2

[3] Knudtzon, *Die El Amarna Tafeln*, 1136, 1138 ff.

[4] Jirku, *Die aegyptische Listen palästinensischer und syrischer Ortsnamen*, *Klio*, Beiheft xxxviii. [1937] 10.

[5] J. W. Crowfoot, *Samaria-Sebaste*, ii. [1938].

[6] Barrois, *Manuel d'Archéologie Biblique*, i. [1939] 501–507, figs. 136–137.

[7] So Wiseman, *op. cit.*, 23.

[8] So Benzinger, *Die Bücher der Chronik*, *Kurzer Handkommentar* (Marti) [1898], 120; Kittel, *Die Bücher der Chronik*, *Handkommentar zum A.T.* [1902], 157–159; Curtis, *Chronicles* [*I.C.C.*, 1910], 455–456.

Isaiah by the Syro-Israelite crisis. Here, it should be noted, the account in Chronicles is substantiated by the annals of Tiglath-pileṣer where Edom is mentioned together with the Philistines.[1] In Isaiah, however, there is mention of Philistine activity (9^{12}). It is true, there is no reference to any concrete act of Philistine aggression, but it is plain that they were still a potential menace to Judah, and it is quite conceivable that Isaiah is implicitly reflecting conditions known intimately in Judah. In the notice of tribute in the passage immediately before the description of the Philistine campaign we have most certainly a reference either to Israel or Judah, and we should suggest Judah. Here we have probably the Assyrian version of the statement of 2 Ch 28^{20} that 'Tiglath-pileṣer king of Assyria came unto him [Aḥaz], and distressed him, but strengthened him not.'

Philistine resistance collapsed, and Ḫanuna the 'man' of Gaza fled ignominiously, leaving his family and possessions to fall into the hands of the Assyrians. Heavy tribute was levied and the images of the gods of Assyria and a gold image of Tiglath-pileṣer [2] set up in Gaza to symbolize Assyrian domination. Nor did the Assyrians stop short at Gaza, but pressed on to *Naḥalmuṣur*, where a stele of the King was set up. *Naḥalmuṣur* is, of course, the Biblical 'Brook of Egypt,' which is generally taken as the Wadi el-Arish. It is perhaps surprising at first sight to find reference to a city (*al*) here, though it should be remembered that a more faithful translation of the word, as of the Hebrew עִיר, is 'citadel' rather than 'city.' The strategic significance of this place is well-attested. The Papyrus Harris, No. 1, informs us that at the eighth of the ten stages between the Delta and Gaza Ramses III had a very large well built.[3] This site would exactly correspond with that of el-Arish, two days' march south of Gaza. More recently the oasis was fortified by Aḥmed el-Jazzār, the Ottoman pasha of Acre, and succeeded in holding up Kleber's advance column in Napoleon's Palestinian campaign until its garrison surrendered on honourable terms. For those reasons we prefer to take the term *Naḥalmuṣur* of the Assyrian text to refer to el-Arish rather than to Rafah, as Wiseman conjectures.[4]

In the sequel, which is divided from the account of the Philistine campaign by a horizontal score, there is an interesting reference to certain functionaires *maḫḫe*, whose advice, *mandalkut*, determines affairs of State.

It must be admitted that there is a certain ambiguity in this term. Muss-Arnolt gives it the meaning 'magnates' in certain instances, and 'prophets' in other instances, admitting thereby two distinct words.[5] Bezold reckons with only one word *maḫḫu* which he derives from the verb *maḫu*, 'to storm, rave,' which is used of a hurricane.[6] In this he is supported by Langdon who cites the fact that *maḫḫu* in Sumerian is written in an ideogram which may be read *aṣu*, 'to go out.' Langdon suggests a further connexion with the Arabic verb نحى, 'to remove,' [7] which in the Vth form means 'to abstain.' In this he is supported by Dossin who takes the term to mean '*extatique, visionnaire.*' [8] The agency of *maḫḫe* is associated with the revelation of the Divine will in a prism of Eṣarhaddon recording his restoration of the Temple and cult of Marduk at Babylon.[9] The *maḫḫe* are mentioned with other cultic officials in a similar context describing Aššurbanipal's rehabilitation of Marduk at Babylon.[10] To this evidence may be added that of the Mari documents, one of which indicates that they were associated with the cult of Ishtar.[11] In four letters of the Mari correspondence there are instances of the will of the god Dagan being revealed to a person whose word is communicated to the King of Mari.[12] In two instances the intermediary is termed *muḫḫu*,[13] and in one of those cases more specifically *muḫḫu ša Dagan*, 'the *muḫḫu* of Dagan,' which indicates that he is a cultic official. In the other two cases the term *muḫḫu* is not used, though in one of

[1] Luckenbill, *Ancient Records of Assyria*, i. § 801. With Judah are mentioned Ammon, Moab, Ascalon, Edom, and Gaza. One notes the absence of any reference to Israel. Perhaps this occurred in one of the many *lacunae* in the inscription. On the other hand Arvad on the North Syrian coast is mentioned immediately before Ammon and Moab, where we should expect a reference to Israel if there had been any mention of the Northern Kingdom.

[2] The gold was probably overlaid on wood or baser metal; cf. Is 40^{19}.

[3] Papyrus Harris, No. 1, Pl. 77, 7, cited by Gauthier; *Dictionnaire des Noms Géographiques contenus dans les Textes Hieroglyphiques* [1925], 201.

[4] Wiseman, *op. cit.*, 24 n.

[5] Muss-Arnold, *Concise Dictionary of the Assyrian Language* [1905], 518.

[6] Bezold, *Babylonisch-Assyrisches Glossar* [1926], 167.

[7] Langdon, 'Philological Note: Maḫḫu, not Magus,' in *JRAS* [1932], 391–392.

[8] Dossin, 'Un Rituel du Culte d'Ištar,' in *RA*, xxxv. [1938] 1–13.

[9] Luckenbill, *ARA*, ii. § 659 D.

[10] *Ib.*, ii. § 989.

[11] Dossin, *op. cit.*

[12] Noth, 'History and the Word of God in the Old Testament,' in *BJRL*, XXXII. ii. [March 1950]; Von Soden, 'Verkündigung des Gotteswillens durch prophetisches Wort in den altbabylonischen Briefen aus Mari,' in *Die Welt des Orients* [1950], 396–403.

[13] Von Soden, *op. cit.* (2) and (3), p. 399.

these [1] the text is very fragmentary and begins, with reference to the person in question, with the words *ša Dagan*. Here a plausible restoration would be *muḫḫu ša Dagan*. In the fullest of those texts [2] the Governor of Mari reports to the King that one Malik-Dagan, who is said to be a man of low estate (*qallu*), had communicated a dream to him. Malik-Dagan had dreamt that he had had an audition in the temple of Dagan at Terqa, the substance of which was that Zimrilim should communicate to the god negotiations which were pending with his enemies the *Beni-iamina* (Men of the South). This is faithfully reported to the King in such a way as to suggest that Malik-Dagan, of low estate as he was, was not to be ignored, but had the ear of the ruler in such matters, probably *ex officio*, though this, admittedly, is not explicit.

The subjects of those communications are interesting. In two instances [3] instructions are given on a cultic subject, an offering to the spirit of the dead man Iaḫdullim, and a sacrifice on the fourteenth day of the following month. In the other two instances, however, the communication concerns secular affairs of public interest, the building of the city-gate [4] and the relations with the *Beni-iamina*.[5]

In the light of the above evidence we are disposed to admit the reference to the advice of the *maḫḫe* in the new Assyrian text ND 400 as another instance of the mediation of supernatural guidance in the affairs of State by cultic officials. Here the value of the text would be much enhanced if we knew where the *maḫḫe* in question operated. But, unfortunately, the text is again fragmentary. Immediately after the *lacuna* which follows the reference to *maḫḫe* there is a reference to Ruatti of Mu'na, which from the sequel seems to have been a fortified place, *al.* The place has not so far been located, but we think it unlikely to refer to any place in Palestine or Syria, since there is a horizontal score immediately after the Philistine campaign, with the purpose, apparently, of terminating the account of operations in those parts.

Thus light is shed on the phenomenon of prophecy among the Hebrews, where, from the time of Nathan to that of Haggai, the prophet intervenes, whether invited or uninvited, in specific crises of history. In the case of the great prophets, however, there is still no evidence that the analogy goes any deeper. Even where the *maḫḫe* interpose their word in a historical crisis, there is nothing to suggest that they do more than speak *ad hoc*. The evidence to date, in fact, does not substantially modify the position so well stated by Noth. ' The prophetical literature deals with guilt and punishment, reality and unreality, present and future of the Israelite people as chosen by God for a special and unique service, the declaration of the great and moving contemporary events in the world as part of a process which, together with the future issue of that process, is willed by God. Even where the prophets give practical directions in a concrete situation, they keep this larger connexion in view.' [6]

The value of the new Nimrud tablet is two-fold. In the account of the Philistine campaign of Tiglath-pileser it indicates that the Books of Chronicles, late and often tendentious though they may be, may yet emphasize important aspects of history which the earlier sources neglect. In the second part of the tablet, subject to the qualification we have just made, an important aspect of the prophetic office is illustrated. Here in a text contemporary with the great ' statesman-prophet ' Isaiah of Jerusalem is an instance of inspired officials, like him directing the affairs of State.

[1] Von Soden, *op. cit.* (4), p. 399 f.
[2] *Ib.* (1), p. 398.
[3] Von Soden, *ib.* (2), p. 399; (4), pp. 399–400.
[4] *Ib.* (3), p. 399.
[5] *Ib.* (1), p. 398.
[6] Noth, *op. cit.*, pp. 10–11.

Literature

MARK'S GOSPEL

For more than half a century Swete on Mark has been a standard work. But even the classical commentaries, with the passage of the years and the progress of knowledge, grow out of date, and the need arises for some one to do afresh for his generation what his predecessor had so adequately done for his. Hoskyns must take up the work of Westcott, Dodd that of Sanday and Headlam, and so on.

For some time now oral tradition has been reporting that Dr. Vincent Taylor was busy on ' the new Swete.' Some of us who had the privilege of glancing at the proofs of it were in no doubt that it was going to be uncommonly good. The published reality richly fulfils all our hopes. *The Gospel according to St. Mark* (Macmillan ; 50s. net) is fit company for Streeter's ' Four Gospels,' Selwyn's ' First Epistle of Peter,' and other like noble volumes which we associate with the house of Macmillan. It is a miracle of

erudition. The fruit of ten years' labour, it gathers up the research of the last half-century—textual, linguistic, critical, historical, theological—in six hundred and ninety-six pages replete with all the solid and satisfying qualities which we have grown to expect from Vincent Taylor. Here is everything the student of Mark could wish. Everything is right—but the price. *O tempora! O pretia!*

Let us glance at the proportions of the book. First, an introduction of a hundred and fifty pages; then the commentary proper (with the WH text, somewhat modified, at the top of the page) running to four hundred and sixty-five pages; then fifty pages of additional notes; and, finally, twenty-seven pages of indices.

How does it differ from Swete? In three chief ways. First, in its harvesting of the rich lexicographical and textual gains of the last fifty years. Second, in its constant emphasis on the Aramaic background of the Gospel. (Here Taylor draws deeply on the work of Professors Black, Howard, and others.) And, third, in its deep debt to *Formgeschichte*. Dr. Taylor has learned more from the Form Critics than most British scholars, but he is too sane a scholar to sell his soul to its more extreme practitioners, and ever and again he comes down on their verdicts like a hammer. Thus, Bultmann's view that Mark's story of the Rejection at Nazareth is an ideal scene constructed from the Oxyrhynchus saying is condemned as 'a *Musterbeispiel* of subjective criticism,' as indeed it is. No less wisely and faithfully he deals with Wrede's version of 'the Messianic Secret' and Schmidt's wholesale rejection of the Markan framework. On the other hand, his characterization of the Markan material, his discovery of pre-Markan complexes of stories and sayings, his emphasis on the rôle played by catechesis, doctrine and liturgy in the growth of the tradition—all reveal his debt to Form Criticism. And Form Criticism has helped to shape his firm conclusion that 'it is entirely wrong to explain the Gospel as a simple transcript of the recollections of Peter.' Petrine reminiscences the Gospel has in plenty; but St. Mark also drew heavily on the oral—and even written—tradition about Jesus current in the Church of his time. (See, for example, the absorbingly interesting Additional Note J where, discussing the construction of the Passion and Resurrection narrative, he argues cogently that Mark found an account of the Passion in Rome and expanded it by the aid of Petrine tradition.) If we allow for a few legendary elements (for example, the rent veil) and for certain apocalyptic tendencies (see Mk 13), if we remember the gaps in Mark's outline of events, we may (says Dr. Taylor) confidently find in the Gospel 'an authority of the first rank for our knowledge of the Story of Jesus.'

Notable features in the introduction are the chapters on Grammar and Style, on the Semitic Background, and on the Theology of the Gospel. On the problem of miracle some will find Dr. Taylor 'advanced.' He obviously rejects miraculous explanations in the stories of the Walking on the Water and the Feeding of the Multitude; and he thinks that while the healing miracles suggest a *Deus absconditus*, the nature miracles depict a *Deus revelatus*—'a God who throws off all disguise and is not bound by the conditions of human existence.' But he is ready with this defence: 'Religiously and theologically, an Incarnation doctrine which takes seriously Paul's "being found in fashion as a man" is of greater value than one which suggests the Greek idea of a demi-god, and the quick returns of such a christology are small compensation for the loss of the abiding wonder which sees the Godhead "veiled in flesh."'

In the commentary proper the method is to split up the material into *pericopae*, characterize each generally in a paragraph as Pronouncement Story, Markan Construction, etc., then comment on it in detail, and lastly, if necessary, add a detached note. Some of these latter are of quite extraordinary excellence (for example, the note on the Ransom Saying). Ever and again, amid much patient and careful exegesis, we come on luminous and memorable *obiter dicta*. 'The shade of Jülicher must not affright us from admitting allegory when we see it.' 'Σίμων became Πέτρος at Pentecost.' 'It is wise never to forget that λύτρον is used metaphorically, but it is equally wise to remember that a metaphor is used to convey an arresting thought.'

Inevitably, of course, the reader will find himself from time to time disagreeing with Dr. Taylor. I, for one, am with C. H. Dodd against him on the meaning of Mk 1^{15} and 9^{1}; but I am in complete agreement about his exegesis of Mk 14^{62}, and I am very intrigued by his suggestion that ὁ κύριος in 11^{3} means 'the owner' or 'the boss.'

Here, then, is a major contribution to New Testament science, fit to rank with any commentary on Mark in any language. It is at once exhaustive, exact and magisterial. Here, in one volume, the reader will find summarized the best that has been written on Mark by commentators from Lagrange to Lohmeyer plus the insights of one who is himself a master in the field. It is safe to prophesy that for the next fifty years Taylor on Mark will be a *sine qua non* for every student of the earliest Gospel. Vincent Taylor has enhanced his already great reputation.

A. M. HUNTER

GOD AND NATURE

When the late Professor G. F. Stout was a lecturer on Comparative Psychology in the University of Aberdeen in the closing years of last century, the present reviewer was a member of his Honours Class. It must be confessed that his students found his lectures rather difficult to follow and were slightly overwhelmed by his numerous citations of cases of curious animal behaviour. But by the end of the session we found that we were in the presence of a master mind, speaking with convincing authority. This impression has deepened with the lapse of years, but it is still not altogether easy to follow his line of thought in this second volume—*God and Nature* (Cambridge University Press ; 35s. net)—based on the Gifford Lectures delivered in St. Andrews round about 1920. His son, who edits the volume, has also been considerably hampered by having to deal with an incomplete and much-corrected manuscript, and by the necessity of synthesizing parts of the first and second courses of Lectures. Professor J. A. Passmore, who contributes an introductory memoir, describes our author as ' pre-eminently a philosopher of the middle way. He would grant you so much, but only so much.' Stout, however, did not, after the usual manner of eclectics, annex the territory on either side of his middle way, but built the material provided by other philosophers into his solid highway towards truth.

His starting point was psychological, but it was a psychology dominated by an interest in the theory of knowledge, through which he made his way towards metaphysical construction, avoiding absolute idealism on the one hand and neo-realism on the other. His fundamental doctrine is the incompleteness of our perceptions. As experiences they point beyond themselves, but our experiences and that of which they tell us form one world, essentially a unity, unless both our cognitive and practical activity is to be unintelligible. Stout will have nothing to do with an untidy universe ; there must be relationship throughout, but not as involving the suppression of the individual or the exclusion of everything but hard facts. Possibilities as well as facts must be regarded as real, for, as he says, ' if the all-inclusive reality did not include possibilities . . . we should be suffocated.'

The next question—one with which Gifford lecturers may most fittingly be called upon to deal—is whether we can form any judgment about the nature of this whole. After elaborate discussion Stout has reached the conclusion that our *sensa* exist only as experienced by a mind, but that they are of a piece with the whole material world. Therefore there is a fair presumption that this material world also exists as experienced by a mind. Yet this does not lead in his opinion to any mind-stuff theories, or to monadism (of which, by the way, he gives a brilliant exposition). His faith is in a Universal Mind, which is implied by the world, but is distinct from it, as it must be if temporal changes are not to be regarded as unreal. Our awareness of other minds is not an inference merely, but a primary constituent of experience, and this is the basis of our felt need for fellowship, which cannot be satisfied by any finite groups of minds, but only by a Universal or Eternal Mind. Further we find inevitably a teleological order in Nature, and the teleological order belongs to mind by its own intrinsic character. Moreover, analysis of our knowledge activity implies a consciousness of the unity of the object of experience, and this demand must have a response in Reality. The same is true of our practical interest, which essentially depends on our awareness of the distinction between good and bad, and on the demand that this distinction must be ultimately authoritative because it is based on the nature of things, or, in other words, upon the goodness of God.

A vein of profound seriousness runs through this book. The author tells us at the beginning that it is impossible for even the most pure speculation to be ethically neutral, and he never forgets this consideration. Correspondingly, he is not rigidly rationalistic. Primary experiences of the race, and emotional and practical needs, have all to be taken account of if our metaphysical and religious constructions are to be securely based. W. S. URQUHART

THE PROPHETS

A brief review of the prophetic literature of the Old Testament by the Rev. H. L. Ellison, B.A., B.D., has been published under the title *Men Spake from God* (Paternoster Press ; 10s. 6d. net). After a brief general introduction the author treats all of the prophetic books of the Bible separately, indicating the structure, date, contents, and teaching. The work is marked throughout by a conservative tendency, though in some respects this is less assured than in some other conservative works, and on not a few questions the author's mind remains open. The description of the teachings of the prophets is good, though the attitude of the pre-exilic prophets towards sacrifice is given less attention than might have been expected.

While the prophets are treated in chronological order, and Joel and Jonah are placed first, the author is by no means sure that they really belong

here. He hesitates, however, to follow critical scholars in assigning them to a later date. The whole of Isaiah is attributed to the eighth century prophet, though the problems involved are recognized. Mr. Ellison admits the exilic background of Deutero-Isaiah, but suggests that this portion of the book was perhaps treasured by the prophet's disciples until the time when it would be needed. As he recognizes a post-exilic background in parts of Trito-Isaiah, it must be supposed that he similarly holds that these chapters were held back yet longer. Yet, surprisingly enough, the author has no objection to the finding of anonymous sections attached to authentic sections of prophetic books. He confines them, however, to the close of the Minor Prophets, where he thinks that Zec 9–11, 12–14, and Malachi are three anonymous sections added at the end of the Book of the Twelve. In the case of the other prophetic books unity of authorship is favoured. The Book of Daniel is attributed to a sixth-century prophet, but it is recognized that the Aramaic could not be of that date and it is therefore suggested that here we have a later translation of the parts that are in Aramaic. It is also held that parts of the Hebrew sections of the book were worked over in the time of Antiochus Epiphanes.

All in all, this is one of the most enlightened of the conservative books on the subject, and while the reviewer would differ from the author at not a few points he would commend it for its general usefulness. On the Immanuel prophecy Mr. Ellison frankly says that the primary reference could not have been to the birth of our Lord, but he finds a double reference, near and remote. On the Servant Songs of Deutero-Isaiah he also finds a double reference—to Israel and to the Messiah.

H. H. Rowley

THE ECUMENICAL MOVEMENT

Under the title *Christian Partnership* (S.C.M.; 7s. 6d. net) Bishop Stephen Neill has produced a small book based on James Long Lectures of the C.M.S., dealing respectively with the International Missionary Council Gathering at Whitby, Ontario, in 1947, the Lambeth Conference of 1948, the formation of the World Council of Churches at Amsterdam, 1948, and the experiment begun by the inauguration of the Church of South India in September 1947. He has every right to attention and respect with regard to all these important events, for he writes not merely as an interested eye-witness but as an active and responsible participant. The lectures have in common the urgent aim of adapting the Church to new world conditions.

It is stressed that for the spread of the gospel in non-Christian lands there is required not just individual conversion but an organized Church, a body with a real sense of responsibility. Foreign direction and support will no longer be determining factors: a new 'partnership' conception is necessary. Bishop Neill reminds us of the damage that has been caused by the identification of the cause of Christ with Western civilization, the need for realism as to what the younger churches can expect to achieve, the problem of the isolation of new independent national communions.

The author suggests that since it began in 1867 the Lambeth Conference may be claimed as 'the most authoritative body now meeting regularly in the Christian world.' A footnote draws attention to the new and significant formula for the assembly of the bishops 'under the presidency of the Archbishop of Canterbury, with whom, as with one another, we are in full communion.' The modern development of world-wide denominationalism is discussed. Some stress is laid upon what Bishop Neill considers a Lambeth repudiation of 'the idea of the eternity of denominations.'

In writing of Amsterdam, the author surveys the growth of ecumenical feeling, and does justice to the part played by the World's Student Christian Federation. He rightly notes the dangerous possibilities of the sharp difference amongst Christians with regard to Scripture, as also of co-operation that minimizes the importance of denominational distinctions. The problem of the basis of the World Council, the fact that 'fundamentalists' have stayed out, and the obstacle which the rise of Communism places in the way of Christian unity, are squarely considered; and Amsterdam, in spite of continued 'sharp, deep, and obstinate disagreements' is pronounced 'one of the great assemblies in the history of the Church.'

The chapter on South India is headed 'A Dangerous Experiment.' It might be read along with the Bishop of Derby's Lichfield Lectures and Lesslie Newbigin's Diary. Bishop Neill is emphatic that the South India scheme was not planned 'for any pragmatic reasons,' but that 'the negotiators acted throughout on principle.' Consciousness of principles, however, is generally awakened by practical considerations and what the author proceeds to narrate makes the protest a little pointless. The writer states clearly his own dislike of 'further commissioning' as suggested in Ceylon. He also stresses the difficulties involved in 'the claim of the Church of South India to be in communion with all the separate Churches from which it takes its origin.'

The lecture is a frank and helpful study of this 'heroic experiment in reunion,' which at least challenges the churches to move 'out of the entrenched complacency of the centuries.'

G. D. HENDERSON

THE CHRISTIAN'S USE OF THE OLD TESTAMENT

Dr. Basil F. C. Atkinson, M.A., Under-Librarian in the University of Cambridge, has written a little book on *The Christian's Use of the Old Testament* (Inter-Varsity Fellowship; 6s. net). Some of the presuppositions of this book are not shared by the reviewer. For instance, the author compares the Divine and the human sides of inspiration with the Divine and human sides of our Lord's nature, and concludes that just as Christ was sinless, so the Bible is free from all error and human fallibility. In accordance with this view he says that the law of Moses 'set God's perfect standard before men.' That the author does not really believe this is apparent from the fact that he elsewhere refers to Christ's removal of ethical imperfections which obtained under the law, and it is hard to suppose that any Christian writer should seriously affirm that the Mosaic laws of blood revenge, levirate marriage, divorce and slavery embody God's perfect standard. Yet if ethical imperfections are admitted it is theologically shocking to absolve man of all responsibility for this and put the blame solely on God, and still more so to appeal to the Person of our Lord for an analogy.

Yet, having said this, the reviewer would commend this book with warm sincerity for its general excellence. It rightly argues that all the main teachings of the Gospels find in the Old Testament the basis on which they stand, and that without the Old Testament the New is unintelligible. It also rightly emphasizes the response of the New Testament to the hopes of the Old—though it sometimes presses these farther than the reviewer would. There is also a fine chapter on the prayer, praise, and devotion of the Old Testament, which well reminds the reader how much poorer we should be without the nurture of the spirit which this part of the Bible affords.

The spirit of the writer is in general excellent, and only once does he lapse from his resolve to cast no reflections on those of a different approach. This is where he says that it is prejudice against the supernatural which leads to the assignment of Daniel to the second century B.C. Some of his colleagues in the Inter-Varsity Fellowship know better than this.

H. H. ROWLEY

THE SCOTTISH EPISCOPAL CHURCH

The Scottish Episcopal Church has had a chequered career, and its story is very interesting. The Rev. F. Goldie, M.A., B.D., one of its priests and lecturer in Coates Hall, the Theological Seminary of the Church, brings the record down to 1950 in *A Short History of the Episcopal Church in Scotland from the Restoration to the Present Time* (S.P.C.K.; 14s. 6d. net). It is a well-written book of scholarly distinction. Mr. Goldie has obviously read all worth reading of previous works on the subject. His bibliography is excellent, and includes the best works of Presbyterian historians. He has consulted State Papers and Acts of the General Assembly as well as the historical documents of his own Church. The book is fully documented, and a very useful Index is added.

With very fair objectivity of judgment the author sketches the troublous days of the Covenanting struggle, and the subsequent long period of persecution and disability to which Episcopalian clergy were subject. Then we have an account of the revival and growth of the Church in the nineteenth century. Recently, to judge from decrease in membership despite perfecting of organization, the cause seems to be suffering some considerable decline. Of that decline Mr. Goldie has little explanation to offer, though he candidly admits that probably the Church has suffered through the importation of clergy who know far too little about conditions in Scotland, and have taken no pains to learn. He knows that among the churchless masses in Scotland are very many who have lapsed from either the Church of England or the Episcopal Scottish Church; and his concern is to stimulate his Church to strive for the recovery of such. It is probably his aim to write a *short* history that has compelled his dealing more slightly than one should have liked with the history of what puzzles many non-Episcopalians—the 'qualified' churches, or with the contributions by Episcopalians to scholarly or general literature which have put us all in their debt. But the book as we have it will prove instructive to those outside the Episcopal Communion in Scotland, and probably to some within it. As both ponder the tale of what the clergy of the nineteenth century with a wretched pittance for a stipend achieved towards the erection of worthy church buildings, all may well be at once rebuked and inspired.

W. D. NIVEN

What Protestantism is, what it stands for, and what it denies, may be said to be the subjects of an eminently useful book with the slightly misleading title, *A Protestant Manifesto*, by Dr. Winfred Ernest Garrison (Abingdon-Cokesbury

Press ; $2.75). The author taught Church History in the University of Chicago for over twenty years and he is a member of the Faith and Order Commission of the World Council of Churches. The book, therefore, has an adequate foundation of scholarship, but it is not intended for scholars only. It is for every Protestant who would understand his beliefs and give a reason for the faith that is in him. It is to be commended to ministers in particular for their teaching purposes.

One of the basic features of the book is the view that Protestantism cannot be adequately described in terms only of those things which are distinctive of it. Hence Dr. Garrison describes the beliefs that Protestants hold in common with all religious people and the beliefs and practices which all Christians affirm, and then comes to the distinctively Protestant positions. Though many sections are controversial, the author's tone and temper throughout are all that can be desired. We trust he may have many readers on both sides of the Atlantic. There are one or two slips. On p. 179 ' facts ' should read ' fasts ' and on p. 13 the date of the Revocation of the Edict of Nantes should be 1685.

Professor E. Allison Peers is, surely, our leading British authority on Spanish mysticism. It is a field that has been little worked. And he has issued a dozen or so scholarly volumes, big and small, upon the subject. Here comes another—*The Mystics of Spain* (Allen and Unwin ; 9s. 6d. net). The idea is a happy one. For it consists of extracts from fifteen leading Spanish mystics, including Ramon Lull, St. Ignatius of Loyola, St. Theresa, St. John of the Cross, and some much less known. Mysticism does not suit every one. Some it confuses. Some cannot think along these lines. It is for them a foreign language in which they stumble. But others find that by this method they advance far and high. Here is a test by which one can try oneself and learn whether mysticism has a message for him. Moreover there is a learned introduction, which, among other things, poses the questions why mysticism flowered so lavishly in Spain, and why it largely died away again.

A brief review of Judges and Ruth by the Rev. H. D. S. Sweetapple, D.D., with the title *Hebrew Heroes and Patriots* (Church Book Room ; 2s. net), which is declared by the publishers to be of particular value to the clergy and teachers, offers a summary of the contents of these books, which passes lightly or without mention over the less savoury elements of Judges. The final chapter finds that the cruelties, wars of extermination and fratricidal strife of the period were ennobled by the firm belief that men were carrying out the will of God, whereas similar acts perpetrated for lesser motives are condemned. This is not the teaching to impart to young people, for whose instruction the book is designed, though it would have been whole-heartedly accepted by the Inquisition.

A new book by Professor Herbert Butterfield is an event of importance not for students of history only but for all instructed Christians who recognize that since Christianity is a historical religion, it cannot fail to give rise to interpretations of the whole historical process. *Christianity in European History* (Collins ; 7s. 6d. net) consists of the Riddell Memorial Lectures delivered at Durham University in 1951. Some indications of their scope may be gathered from the titles of the three lectures—The Making of Christendom, Christianity and Western Civilization, and History, Religion and Ethics.

Professor Butterfield is a historian, a Christian and an acute thinker. He has, too, an enviable gift of telling statement. Hence his work abounds in sentences which cry out for quotation. As a sample of many profound and illuminating insights take these sentences—' Modern internationalism is the system of medieval Christendom with the religion evaporated out of it.' ' The difference which exists in the historical realm since the Incarnation is just that there are Christians in the world, Christians who are a part of the historical system but by their inner life are connected with an other-worldly system too.' ' Whatever mistakes Christians may make about mundane problems or by way of prudential calculation, still they are always right in so far as they teach and exemplify Christian charity.'

A wise book with thought-provoking references to the contemporary situation.

' With St. John,' said Archbishop Temple, ' I am at home.' He spoke for his Church. The Fourth Gospel seems to be the Gospel *par excellence* of the Church of England. Never a year goes past without another new book on St. John from an Anglican pen. The latest is *The Fourth Gospel and Its Message For To-Day* (Lutterworth Press ; 15s. net), by Dr. W. H. Rigg, the Archdeacon of Bodmin. Though the title might suggest it, it is not a commentary, but a patient exposition of the leading Johannine themes with special reference to the contemporary religious situation. For, in Dr. Rigg's view, St. John has a word—the Word—for our time.

The themes treated are the cardinal ones : the Glory of God, Eternal Life, Sin and Atonement, the Reception of Eternal Life (the Holy Spirit and faith), the Church and the Sacraments. To introduce them all, Dr. Rigg writes a chapter on the Fourth Gospel as ' a tract for the times ' (St.

John's times, for the argument, sometimes slender and speculative, is that in a world familiar with mystery religions, the Evangelist set himself to show that Christianity was the true mystery religion: a theme also developed by the late N. P. Williams). The last chapter elaborates three traits of the Evangelist. He was an eye-witness; he was an old man; and he was a master of irony.

Dr. Rigg has made himself *au fait* with the best modern literature on his subject. He never tires of relating St. John's theology to our modern problems and perplexities. These are notable merits. But there is a certain discinctness about the style and, in places, a rather needless paraphrasing of the text of the Gospel, so that one feels that the book would gain in strength by compression. But if the book does not show the insights of a Temple or a Hoskyns (and we have no right to expect them save once or twice in a century), it is a serviceable and well-informed handbook to a great subject.

Twice Twenty Questions, by the Rev. Leonard P. Barnett (Methodist Youth Department; 1s. net), deals in the form of question and answer with forty difficulties and problems which may confront those engaged in youth club work. The difficulties which Mr. Barnett faces are the very difficulties which face every youth club leader. Ought young people from other churches to be able to join our club, if there's room for them? What kind of activities should be practised on a Sunday evening? Have the local church officers any right to levy a rent on the club to cover the costs of lighting, heating, cleaning, and repairs? We've tried discussion groups, but they have petered out. What should we do? Our members aren't interested in anything but games. What can we do about it? These are some of the questions which are asked and answered. This is an intensely practical book, obviously written out of a wealth of experience. It should be of real value because, even if the reader will not agree with all the answers, they will certainly stimulate his own thought and help him to find his own solutions.

The Founders of Clewer (Mowbray; 4s. 6d. net) is the Centenary Book of the Community of St. John Baptist Clewer. The author of it is not named; there is a Foreword by the Lord Bishop of Oxford. The Community, which was based on the ideal of a society of Protestant Sisters of Mercy, was founded in 1851, and the joint founders were the Rev. T. T. Carter and Harriett Monsell. There is no doubt of the value of the work of the Community, which from the beginning set out to combine the contemplative and the active. St. John the Baptist was chosen as the patron saint because of his zeal for righteousness and his boundless courage, qualities which sprang from complete humility, utter self-forgetfulness and an abounding joy at the thought of the Bridegroom, whose friend he claimed to be. The joint founders could say many wise things. Carter declared it to be necessary 'always to guard against fixed ideas.' Harriet Monsell laid it down that 'all rebuke must end with encouragement.' 'My one exhortation,' she said, 'to the Sisters is not to let the sparkle out of the Community.' She summed up 'My Ideal of a Religious' in the following terms: 'The one great Aim of her life is the Glory of God. The one great Example of her life is the Incarnate God. The one great Devotion of her life is the Will of God. The one great Longing of her life is Union with God. The one great Reward of her life is the Vision of God.'

It remains to be said that this book is an intensely irritating book. It assumes quite wrongly that 'the complete sacrifice of life as a supreme act of worship to God' can be attained only in the 'religious' life in the technical sense of the term. It declares with no kind of foundation that monasticism is as old as the New Testament itself. It quotes as an example of Carter's tolerance that once in answer to the questions of a sister in India he wrote: 'I very much feel that we ought to give all credit to the work of Dissenters, specially in their foreign missions, where they have often led the way and have done what the Church of England failed to do. I would not interfere with them, but rather feel that they are fellow-workers with an imperfect measure of truth, yet with a great heart . . . who if not here yet in another world may see the more perfect work and mind of God.' A more arrogant tolerance it would be difficult to find. The book has the deplorable habit of refusing to date events in a normal way. The Foreword is dated 'Feast of St. Frideswide, 1951'; the Community was founded on 'Ascension Day, 1851'; on 'St. Andrew's Day, 1853' Harriet Monsell made her profession and was instituted Superior; it was in 'Holy Week' of 1883 that Harriet Monsell was near the end and she died on 'Easter Morning.' This is quite unnecessary and conceals the dates for at least as many as those to whom it reveals them.

To write a biography of one who has been dead for a century is far from easy. All personal memories of the man have long since perished and if, as in the case before us, next to nothing has survived in the form of diaries or correspondence it is obvious that the difficulties are great indeed. Yet the Rev. Robert Allen, Ph.D., has given us a most interesting and informative book to mark the centenary of the death of Professor Reid, who for the nine preceding years had occupied the

Chair of Ecclesiastical History in Glasgow University. The title is simply *James Seaton Reid*: A Centenary Biography (Mullan; 7s. 6d. net). Reid was an outstanding Church leader in the Irish Presbyterian Church and for some time lectured on Church History in Belfast. For the vacancy in Glasgow at the climax of the controversy which led to the Disruption the Crown very understandingly passed over the candidates whom each side favoured and appointed the Irishman, who in any case was best qualified for the position. Reid's great History of the Irish Presbyterian Church marked him out as one of the foremost historical writers of his time. Indeed, the work has never been superseded. Dr. Allen has searched diligently for and through all sources of information about Reid and has put it together in charming literary style. Reid's work is, of course, most notable in the service of the Irish Presbyterian Church where he played a leading part in such matters as the 'Arian' disruption, the *rapprochement* with the Church of Scotland, and the curious Presbyterian marriages disputes. In Glasgow University Reid's manifest gifts of administration led soon to his unanimous appointment as Clerk of Senatus. We are deeply grateful to Dr. Allen for the memorial of one whose name should not be forgotten.

A Foreword which is not only appreciative but informative has been written by Professor John Foster.

Bulletin II of the *Studiorum Novi Testamenti Societas* (Bulletin, 1951; Oxonian Press, Oxford; 5s. 6d. net), contains the chief papers read at the Society's last general meeting. These were contributed by Professors C. H. Dodd, P. H. Menoud, H. F. D. Sparks, and A. M. Ramsey, and all are of that excellence which their authors' names would lead us to expect.

In an essay on interpretation Professor Dodd makes some trenchant remarks on the tendency to divorce the historical from the theological approach to the Bible. He argues that these two approaches, so far from being mutually exclusive categories of understanding, are complementary. He illustrates his point by a study of the New Testament use of Old Testament *testimonia*, pointing out that, though the New Testament writers have primarily a theological interest in the *testimonia*, their use nevertheless presupposes a genuinely historical valuation.

Professor Menoud's interest is in the Western text of Acts, and he is concerned to show that this text has more light to shed on the story and thought of the primitive Church than, for example, Bernard Weiss concluded. He unearths several fascinating theological peculiarities of the D text and maintains that the writer combined tradition and innovation in happy equilibrium.

Professor Sparks' paper on the Semitic background of the New Testament is an admonitory plea for caution on the part of Old Testament scholars and New Testament Semitists in reaching conclusions. He occupies himself mainly with the linguistic problem inherent in the fact that, while the New Testament was written in Greek, it had a Semitic background.

Professor Ramsey faces the question, What was the Ascension? and discusses with precision the relevant New Testament passages. This paper has much to provoke thought. While the Professor feels that Ac 1 can hardly support all the weight traditionally put on it, he balances this by the suggestion that the Ascension is referred to oftener than we think, for example, in Mark and even in Matthew, and he has some valuable things to say on whether the Ascension was something that really happened or merely an inference based on the Resurrection.

Seeing that scholars give their lives to the study of a single religion, a book that deals with some ten of them cannot be expected to go very deep. Yet Mr. E. W. F. Tomlin of the Royal Asiatic Society has made a good and interesting job—*The Great Philosophers: The Eastern World* (Skeffington; 18s. net). True, it is on a restricted scale. Muhammad gets sixteen pages, Zoroaster eighteen, and Buddhism, with its vast ramifications, thirty-three. Yet Mr. Tomlin has an interesting mind and a graphic style, and has produced an eminently readable book.

Bishop Patrick Forbes does not take his place in the main stream of Scottish churchmanship, but he was a scholar, a saint, and an administrator, who served his day and generation well, and whose influence, coming down through the Aberdeen doctors, has enriched his country and its churches. As one reads *The Times, Life and Thought of Patrick Forbes, Bishop of Aberdeen 1618–1635*, by Mr. W. G. Sinclair Snow, M.A., Ph.D. (S.P.C.K.; 20s. net) one cannot refrain from surmising that if all Scottish Bishops had been like Forbes the Church of Scotland would be episcopal in government to-day. Moreover, if all Anglicans held Forbes's views on Episcopacy and the Church the prospects of reunion between Episcopacy and Presbytery would be bright.

Dr. Snow deserves thanks for a scholarly book which is also an interesting biography and a contribution to ecumenical conversations. The appendices, bibliography, and index should prove helpful to many readers. There is a misprint at p. 109 line 2.

Ephesians in the Light of Form Criticism

By the Reverend A. Campbell King, B.D., Ph.D., University of Aberdeen

When there is a renewal of interest in Ephesians the contribution which *Formgeschichte* makes to the study of its literary problems deserves attention. This Epistle contains a considerable amount of 'common' material which may be formally classified as: I. Epistolary, Benedictory, and Doxological; II. Credal and Doctrinal; III. Catechetical.

I. (1) *Epistolary elements.* Ephesians is cast in the contemporaneous epistolographical mould. 1^1 with the name and identity of the writer, the designation of the recipients; 1^2 with its salutation; 1^{3-16a} with its extended thanksgiving sharply obtruding in *vv.*$^{15-16a}$; $1^{16b\,ff.}$ with the customary prayer for the readers—all these features are common in the New Testament Epistles and all are due to current epistolary practice.

The close of Ephesians is not so strikingly akin to the typical papyrus letter. Greetings to individuals are absent and, as usually in the New Testament, the normal ἔρρωσο or its variants is replaced by the benedictory 'grace.'

(2) *Benedictory formulae.* The benedictory greeting and the final benediction in Ephesians owe their presence to epistolary usage. Such phrases, however, were themselves conventional and stereotyped at an early date.

Every benedictory greeting in the New Testament, except in Jude, consists of the basic 'grace' and 'peace.' All else is a variation on this theme and the process of elaboration that occurred is easily discerned. The greeting in Eph 1^2 is paralleled in seven Pauline letters. It not only possesses the ring of a standard liturgical phrase, but is also the outcome of a synthesis of prior formalized terms, namely:

Grace and peace: an early Christian combination of two much older formulae.

God our Father: a Christian doctrinal-devotional term (cf. *Abba* and its persistence in Gentile circles).

The Lord Jesus Christ: a primitive liturgical phrase, a Hellenistic cosmopolitanization of the Aramaic cult-title *Maran.*

This formula is introduced at the same point in all the letters and, despite its comprehensiveness, never receives a line of explanation, which suggests that it was familiar. What we have is a ready-made benedictory formula of credal importance which the writer found in use in the Church.

The terminal benedictions of the New Testament normally consist simply of an invocation of 'grace.' In Eph 6^{23-24} this is amplified to include 'peace' and 'love.' This formula too must have been well known since it is used without explanatory qualification of its terms.

(3) *Doxologies.* Two passages concern us:

Eph 1^3: Blessed be the God and Father of our Lord Jesus Christ.

Eph 3^{20-21}: Now unto him . . . be glory . . . for ever and ever. Amen.

There grew in Judaism and continued in Christianity two main types of doxology represented by the above examples: (*a*) a type commencing with the word 'blessed' (εὐλογητός); (*b*) a type ascribing 'glory' to God.

Apart from Ephesians, type (*a*) occurs five times in the New Testament (Ro 1^{25} 9^5, 2 Co 1^3 11^{31}, 1 P 1^3), and two of these instances (2 Co 1^3, 1 P 1^3) coincide exactly with Eph 1^3, although the emphasis differs. It is introduced as something well known in 2 Corinthians, Ephesians, and 1 Peter, and patently a Jewish blessing has been adopted and 'Christianized' by adding 'and Father of our Lord Jesus Christ.' There is a high incidence of almost identical blessings in the canonical Old Testament, and in the LXX בָּרוּךְ is in practically all of them rendered by εὐλογητός (regularly used of God in LXX). The formal blessing of God was, of course, characteristic of Jewish liturgical practice (cf. the Eighteen Benedictions). Similar doxologies appear in the extra-canonical books of the Old Testament (cf. Ps–Sol 2^{41}). It is significant that, unless Ephesians is by a Gentile sub-Paulinist, εὐλογητός (always of God in New Testament) is probably only found in passages betraying in one way or another Jewish affinities.

The remaining three instances of this type apart from Ephesians (Ro 1^{25} 9^5, 2 Co 11^{31}) are simpler in form yet still relatively fixed. Each suggests that Paul is rounding off his remarks with a favourite recollected doxological formula. Each ends with the tell-tale 'forever,' while the Roman passages have also the liturgical 'amen.'

Type (*b*) is by far the commoner in the New Testament where it occurs many times. Its simplest form, still in pre-Christian garb, is in Ro 11^{36}, but its content is regularly altered and

enlarged by the various writers to suit their own ideas (cf. Jude 24–25). The essence, however, is everywhere the same. This very old form passed imperceptibly into the primitive Church, becoming so widespread that a mutation of it attached itself to the Lord's Prayer — an accretion probably acquired when that prayer was used in public worship (cf. Did. viii. 2. 3, ix. 4, x. 2).

All New Testament doxologies of this sort, except possibly one, end with a liturgical 'amen.' The 'amen' was customarily said by the people during synagogal worship after benedictions and doxologies and was carried into the Church's liturgy long before Paul's day—a fact which illumines his passing reference to the habitual 'amen' in 1 Co 14^{16}. Eph 3^{20-21} is a modification of this second type.

II. (1) *A fragment of a hymn.* The quotation in Eph 5^{14} has often proved puzzling for, though obviously well known to the readers, it cannot be traced to any documentary source. The only satisfactory solution is that it is a portion of an early hymn made familiar through its baptismal associations. The internal evidence of the fragment itself together with that of its context supports the baptismal inference.

(2) *A possible block of apologetic-doctrinal material.* Eph 1^{20-22}, Ro 8^{34-39}, 1 P 3^{21-22} are markedly alike. All state the doctrines of Christ's Resurrection, His session at God's right hand, and His transcendence in compact paragraphs. All use Ps 110^{1}, while Ephesians certainly, and 1 Peter probably, employs also Ps 8^{6}.

The first of these doctrines crystallized in the pre-Pauline period into a principal article using ἐγείρω ἐκ, though there was a variant using ἀνίστημι.

The second doctrine is liberally distributed throughout the New Testament. The dissimilarities between the relevant passages are far outweighed by the similarities. All found on Ps 110^{1} which was part of the traditional hermeneutic process before Paul's day. Here in Eph 1^{20b}, Romans, 1 Peter (as in Acts, Colossians, Hebrews), Ps 110 is quoted to make the point that Christ is in a unique relationship to God. Immediately afterwards in Eph 1^{22a}, Ps 8^{6} is introduced to show that all things are subject to Christ. The identical sequence appears in Hebrews (1^{13}—Ps 110^{1}, 2^{6-8}—Ps 8^{4-6}), 1 Co (15^{25}—Ps 110^{1}, 15^{27}—Ps 8^{6}), and possibly 1 Peter (3^{22a}—Ps 110^{1}, 3^{22b}—Ps 8^{6}). Thus in two independent writings 1 Corinthians, Ephesians, Hebrews, or in three if Ephesians is not by Paul, or in three or four if we include 1 Peter, we find the same verses from the same Psalms used in the same order for the same purpose. We have embedded here in Ephesians a piece of genuine early Christian testimony work.

The third doctrine underlines Christ's transcendence by stating the powers over which He is supreme and, as we have seen, by quoting Ps 8 in Ephesians and probably alluding to it in 1 Peter. Each of our three passages (Ephesians, Romans, 1 Peter) gives a hierarchical tabulation of those powers over which Christ is Lord. These lists have counterparts elsewhere in the New Testament. The *Sitz im Leben* of such lists is provided by the early Christian controversial apologetic. Four of these lists (Ro 8^{38}, 1 Co 15^{24}, Eph 1^{21}, 1 P 3^{22}), occur in the same context as Ps 110, and three in the same context as both Ps 110 and Ps 8. But the use of these Psalms in the Epistles is clearly an example of testimony work. Did the hierarchical lists themselves soon become a formalized factor in the testimonial and apologetic material of the Church?

Every element in the three passages we have been considering (Ephesians, Romans, 1 Peter) goes back to the primitive period and the passages as a whole simply reflect the common Christian *credo* before and around them in time. We may have here in Ephesians a block of fairly fixed apologetic-doctrinal matter.

(3) *The 'Stoneship' of Christ.* This quite common New Testament doctrine is always stated by citing a very limited number of Old Testament passages. Its frequency coupled with the relative fixity of its expression is suggestive.

Eph 2^{20} is based on Is 28^{16} and the evidence of the remaining relevant New Testament sections shows that they all use Ps 118 or Is 8 or Is 28 or a grouping of these elements. This alone points to proof-texts. The particular witness of Ro 9^{32-33} and 1 P 2^{4-8} clinches this (*vide* Sanday and Headlam, *Romans* [5], 280–281; Selwyn, *First Peter* [2], 268–277).

The fact is that the Old Testament 'Stone' texts, and especially Ps 118, were early isolated for Christian use. Selwyn has shown that both Romans and 1 Peter are here dependent on a common document (1 P 2^{6} indicates a written source). This source was probably a collection of Messianic testimonia, though Selwyn favours a primitive hymn (*op. cit.*, 273).

(4) *Faith, hope, love.* Hunter (*Paul and his Predecessors*, 37–40) has drawn attention to the incidence of this three-fold grouping within the New Testament and also in the Epistle of Barnabas and the Epistle of Polycarp to the Philippians, as well as pointing out certain impressive peculiarities in its employment in 1 Corinthians and 1 Thessalonians. He has convincingly suggested that this was a fixed and common pre-Pauline triad derived possibly from a Dominical *logion*. This would explain its early popularity. Perhaps its descent may be conjecturally traced further to the Jewish

grouping 'endurance, faith, hope' (cf. Sir 2^{7-9}). The triad, at all events, seems to be utilized in Eph 4^{2-5}.

(5) '*Sealing*.' This metaphor, found in Eph 1^{13-14} 4^{30}, was early in the Church applied to baptism and became widespread in the second century (cf. 2 Clem 7^{6} 8^{5-6}). It does not, of course, invariably denote baptism in the New Testament. But Ephesians and certain other New Testament passages (apart from Eph 1^{13-14} and 2 Co 1^{22}) need not be formally related at this point. The figurative use of 'sealing' was a commonplace in the secular and religious language and practice of both Judaism and Græco-Romanism, although Judaism, in which the notion was applied to circumcision, has exerted the stronger influence upon the New Testament.

(6) *The Ascension and Descent of Christ*. Eph 4^{8-10} is often understood as giving the doctrines of the Ascension and the Descent to Hades. This view, after modification, is justified concerning the former doctrine, but scarcely justified concerning the latter as commonly understood. It is wrong to find here underlying common material of a fixed sort.

Belief in the Ascension, while universal in the Early Church, failed to crystallize within the New Testament period. This odd fluidity in a ubiquitously accepted belief was due to lack of agreement in its detailed understanding. Of several theories of the Ascension in early Christianity the two principal occur in the New Testament—the Pauline and the Lukan-Johannine. This dichotomy of interpretation precluded the doctrine from 'setting.'

All we can fairly say about Eph 4^{8-10} is that like other New Testament sections it voices belief in the Ascension. There is no trace of impressive linguistic affinities or of any formal dependence. The former claim may be challenged by pointing to Jn 3^{13}. 6, Ro 10^{6-8} which, like Ephesians, have the *katabasis/anabasis* contrast suggesting perhaps that all three writings are recalling a familiar Christological formula. But the three seem to have reached the *katabasis/anabasis* contrast independently. There are striking differences between the passages, for example, *katabasis* does not denote the same thing in them all; the purpose behind the contrast is different in each; Romans and Ephesians are based on and adapt different LXX texts. Further, ancient cosmography was three-storeyed, so that the use of *anabasis* for the Ascension in all three and *katabasis* for the death or incarnation seems perfectly natural and self-explanatory.

The supposition that a formal doctrine of Descent is embedded in Eph 4^{8-10} likewise vanishes on examination. The New Testament passages that deal with Descent are not indebted to pagan mythology nor are they germinal versions of later formulations concerning the *Descensus ad Inferos*. Apart from the notoriously difficult section in 1 Peter, all other New Testament passages apparently dealing with the Descent have been misunderstood either through over-enthusiasm for comparative religion or through the retrojection of later theological ideas. The doctrine of the Descent as often understood to-day is not common in the New Testament. There is no reason for believing that it was widely current in the New Testament period and no evidence that Ephesians is here linked to any other passage. Indeed in all relevant New Testament sections, except 1 Peter, either the Descent is the unqualified equivalent of the death of Jesus, or else phraseology is used that seemingly echoes a formal doctrine of Descent but is in fact simply the outcome of normal monotheistic development with its necessarily omnicosmic pervasiveness.

III. The presence of catechetical material in the New Testament is well established and its extent may be quite accurately defined through the researches in recent years of scholars like Carrington and Selwyn. While we may disagree with the more detailed findings of these scholars we can confidently accept their general conclusions as incontrovertible. Traces of an underlying catechism are remarkably clear in Ephesians. As we point out the chief features of this catechism, we will constantly be indebted to Carrington and especially to Selwyn.

(1) In Eph 1^{13} the recipients are described as those 'who have heard the word of truth, the gospel of your salvation,' *i.e.*, they are reminded that the Christian life began through hearing 'the word of truth.' This definition of the gospel, though it had variant equivalents, gained pre-eminence and is found in Ephesians-Colossians; 2 Timothy, James, and implicitly in 1 Peter (cf. also John). It is sufficiently rare to be noteworthy and sufficiently widespread to suggest that it was virtually a semi-technical phrase to cover the first impulse to the new life.

(2) The result of hearing 'the word of truth' is conversion, depicted in Ephesians under the categories of (*a*) new creation, (*b*) the old and the new nature, (*c*) the passing from darkness to light. The first two figures are, at least in their present form, specifically Pauline, but the third is of a different order. The darkness-light motif is very common in the New Testament. Though employed in several ways, it has a particular usage in certain key passages, for example, Ac 26^{18}, 2 Co 6^{14-15}, Eph 5^{7-14}, Col 1^{12-13}, 1 P 2^{9}. In all these sections 'darkness' denotes the pre-conversion life of the convert and 'light' his new life. This contrast was so familiar that 'sons of light' (as in Ephesians)

was a synonym for Christians. The metaphor frequently was attached to baptism (cf. Eph 5^{14}, He 6^{4}, 1 P 2^{9}). Quite clearly the figure was customary in the Church's teaching on the new life.

(3) Now the three categories mentioned above, together with that of rebirth, all of which are designed to describe the new life, are used in Colossians, Ephesians, James, 1 Peter, and less clearly in Romans, and Hebrews, in close connexion with ἀποτίθημι which introduces another catechetical element. After expressing the nature of the new life it was usual to state those things which had to be abandoned if it were to be lived aright. Eph $4^{25ff.}$ belongs to this renunciatory form.

(4) In all the Epistles named in (3), except Romans, the ἀποτίθημι form leads up to teaching on worship (the order is reversed in Romans). The chief passages on worship in the Epistles are Ro 12^{1-2}, Eph 5^{18-20}, Col 3^{16-17}, He 13^{15-16}, Ja 1^{27}, 1 P 2^{4-9}. This material lacks the clear-cut identity of the ἀποτίθημι sections, and has obviously been freely handled. Yet in Colossians, Ephesians, James, and 1 Peter, the subject of worship occupies exactly the same position in the same sequence of thought. We may safely deduce that Eph 5^{18-20} represents the type of instruction on this matter widespread in the Early Church. It appears to have been the practice to introduce the theme of worship after that of renunciation and before that of obedience and subordination.

(5) The teaching on obedience and subordination is given in Eph 5^{21}–6^{9}. It is well known that a generally accepted ethical 'constitution' pervaded the Mediterranean area in the first century. This popular morality had codes dealing in some detail with certain social relationships and such codes, or a modification of them, are frequent in the New Testament Epistles, namely, Romans, Colossians, Ephesians, 1 Timothy, Titus (Hebrews), James, 1 Peter. The 'Household Tables' are partly Jewish and partly pagan in origin, but perhaps basically more Jewish than we often suppose. In some of the Epistles civil obedience is stressed—a common feature in pagan teaching, but mainly the codal material in the New Testament emphasizes the duties of wives to husbands, children to parents, slaves to masters, sometimes, though not usually, in terms of reciprocity. Ephesians here has clearly drawn on common material some of which has, however, been brilliantly developed by the writer.

(6) The final element in the catechism was hortatory advice to the converts. This advice had two aspects: (*a*) a call to watchfulness, alertness, sobriety, and prayer; (*b*) a summons to stand firm and resist the devil. In Ephesians this appears in $6^{10ff.}$.

(7) Lastly, we should observe that intimately associated with the ἀποτίθημι sections in both Ephesians and Colossians are lists of virtues proper to a convert. The relevant verses are Eph $4^{1-3.\ 32}$ 5^{2}, Col 3^{12-15}. Here Ephesians is indebted to Colossians but probably both ultimately recall a block of ethical *didache*. A close examination of these verses shows that the key-words—words overwhelmingly Pauline—occur elsewhere principally in similar sections in Hebrews, James, and 1 Peter, and often in demonstrably catechetical sections. On the other hand these Ephesian-Colossian verses have strong ties of thought with the teaching of Jesus as recorded by the Synoptists. Thus our Ephesian-Colossian material is linked in two directions: (*a*) with the thought and language of parts of Hebrews, James, and 1 Peter; (*b*) with the thought of Dominical *didache*.

It is a plausible conjecture that we have in Ephesians-Colossians the reflection of a well-known catechetical section on virtues based on the teaching of Jesus. This instruction breaks through the surface in Hebrews, James, and 1 Peter, and has been adapted by Paul (and possibly a sub-Paulinist) in Ephesians-Colossians. The tone, emphasis, and attachment of this type of material varies in the comparable New Testament passages, but on the whole it is probable that we have traces of a catechetical fragment on virtues at this juncture in Ephesians.

This account indicates the leading common and catechetical elements to be found in Ephesians. Clearly such material has a considerable bearing on the problem of the direct literary affinities thought by some to exist between Ephesians and several other New Testament writings. If we examine in the light of the foregoing discussion those 'parallels' which have from time to time been suspected, we make the following broad discoveries. (1) All the supposed parallels between Ephesians and James belong to common and catechetical material; (2) The same applies to most of the parallels between Ephesians and Luke's Gospel, Hebrews, 1 Peter and Revelation; and to many of the parallels between Ephesians and the Pastorals; (3) Many of the parallels between Ephesians and the Pauline Corpus (excluding Colossians where the connexion is *sui generis*) are to be similarly explained, though much remains that points to a more formal type of dependence. This, of course, is natural if we have unity of authorship. Otherwise it simply means that the author of Ephesians knew and used the fully Pauline Epistles.

At all events the uncovering of common and catechetical material in Ephesians and elsewhere greatly lessens the intensity of the problem of Ephesians' literary relationships.

In the Study

Virginibus Puerisque

Applause Promoters

By the Reverend C. M. Hepburn, B.D., Crieff

'And all the trees of the field shall clap their hands.'—Is 55^{12}.

Have you heard a programme which takes place frequently on the wireless under the title 'Carroll Levis's Discoveries'? Carroll Levis is a theatrical producer. His 'Discoveries' are young performers—comedians, singers, pianists, harmonica players, and so on—from all over the country, who are appearing in a wireless programme for the first time. One thing, I think, is of special interest. After all have been heard, their names are read over in order of appearance and the audience are asked to show by their applause whom they preferred. Apparently the amount or volume of applause is registered on an instrument, and the one receiving the most is pronounced the winner. I always feel when I'm listening to that programme that the audience really like to give every performer, whether they win or not, a good round of applause for their encouragement.

Indeed a concert without applause would seem a chilling and cheerless sort of affair, wouldn't it? One of our famous orchestral conductors, Mr. Albert Coates who has conducted in Russia, has some interesting stories to tell of Russian audiences, one of which is about this very thing. Once he had been conducting in a part of that vast country where the people had never heard an orchestra or an opera before. At the end of the concert they simply sat in silence, smiling at the musicians, but making no effort to show their appreciation by clapping. Apparently they didn't know about that kind of thing: so on the next occasion several people were put into the audience to show them what to do, somewhat like 'cheer leaders' in American colleges and universities. So successful were these applause promoters in starting them off that the clapping was deafening. The musicians were greatly delighted and stood up and bowed and smiled in acknowledgment. Then, said Mr. Coates, and it must have amused him, the whole audience, too, with one accord got up and bowed back. A bit unexpected, but not at all a bad idea.

In any case, I'm pretty sure of this, we all like a little applause at times. I'm not suggesting you should start clapping in school or in church. One preacher had a happy moment, though, when during his children's address a small five-year-old piped audibly to her mother, 'Mummy, when do we clap?' Once in my own church in war-time, at something I said in my sermon, a soldier suddenly let out a loud 'Hear, hear!' That was so unusual it rather took the wind out of my sails. Had I not been so startled I would have replied, 'Thank you very much.' Anyhow, as I said already, we are all cheered by a little applause and appreciation on occasion, although we ought to learn to give it as well.

Just some appreciation,
A little word of praise,
A 'Thank you' kindly spoken
May brighten someone's days.

Only isn't it possible God also finds pleasure in appreciation and praise? Maybe that is what was in Isaiah's mind when he thought of the trees of the field clapping their hands. All Nature was applauding its Creator. So how graceless and thankless it is of us when we sit silent and take all His wonderful gifts for granted. Once, remember, our Lord Jesus Christ was very deeply disappointed when only one of ten lepers He healed thought of returning to say thanks. Please try, won't you, both to be 'applause promoters' and never to forget to give thanks to God yourself for your health, your home, your work, your holidays, the whole gift of life and the gift of His love. You and I indeed could do worse than remember and repeat six small words a devoted missionary teaches Red Indian children in the far-away Rockies to say on awakening in the morning,

'Good morning, God, and thank You.'

Landmarks

By the Reverend W. Louttit, St. Albans

'They found him in the temple.'—Lk 2^{46}.

Have *you* ever been 'lost' as Jesus was that day when He and His family were on their visit to Jerusalem? Sometimes you are lost and don't know it—you go happily along the road looking at all the people and all the shops, and meanwhile Father and Mother are just frantic because they can't find you anywhere and it's time to go home for tea.

Once a little girl was lost like that on a long crowded sandy beach where she and her family were spending a holiday. It took a whole afternoon before her father and mother discovered that she had met a friend who had taken her back to

the hotel where they were staying! But that was only after they had walked about two miles in each direction along the beach looking for her.

But it never happened again, for Father had a bright idea. Always after that, whenever they sat down on the beach, they made sure of a nearby landmark—it might be a flag-pole, or a boat called *Mary Jane* drawn up to high-water mark, or a little hut on the cliffs behind the sands. Everybody knew the landmark for the day, and if any got lost they could easily find their way back again.

Jesus was quite right when He said that His parents should have known where to find Him. Why had they gone to Jerusalem? Surely, mainly in order to visit the Temple, to go to the services and talk to the people there? When Jesus realized that His family had lost Him He went to the most natural place for them to come and find Him again, and spent the day there talking to the teachers who were continually going in and out. The only thing that surprised Him was why His people were taking so long to come and find Him. Wasn't He in the most sensible place He could have been?

It's a very good thing if the Church is *your* landmark. 'If you can't find Johnnie, he'll be at the church'—so said a father about a lad who belonged to the Sunday School, the Cubs, and any other organization in the church that would take him in. If you have a landmark like that, you are not at all likely to get lost on your way through life, or, if you are, you will easily find your way back to the best Friend you could have, and the safest place where you could possibly be.

The Christian Year

THIRD SUNDAY AFTER TRINITY

Liberty, False and True

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'Well, what did you gain then by it all?'—Ro 6^{21} (Moffatt).

'Have you had all that experience for nothing?'—Gal 3^{4} (Moffatt).

In Barrie's play, *Mary Rose*, there is a snatch of conversation between a young Australian soldier and a sardonic old woman. The former exclaims jauntily, 'Well, we live and learn,' to which the woman replies: 'We live anyway.' And, indeed, there are moods we all know, when we ask ourselves, dubiously, '*Do we really learn from experience* or do we go on through the years repeating ourselves like a decimal, returning again and again, like whipped slaves to the humiliating habits that have become our masters? Surely the true antidote to this freezing fatalism is belief in the gospel of Jesus Christ. He undertakes to make us new creatures. He changes hearts that are a civil war into hearts that are unanimous with themselves. He gives for a debasing servitude to sin a glorious thraldom to Himself, a service which is perfect freedom.

The Apostle is here dealing with two types of experience. He is asking both sets of men to make a realistic retrospect of their days and learn what life has taught them. Consider the first of these—the people to whom he is writing in his letter to Rome. Here were folks who had given the reins to their baser nature. Ignoring the way God had fashioned them, they had let themselves go. 'Well, what have you gained by it all?' asks the Apostle austerely. And he saves them the humiliation of answering him, 'Nothing but what you hate to remember.'

Multitudes have tried the same experiment and always with the same result. There is no escaping the nemesis of those who violate the highest law of their being. Life teems with examples and analogies of this. There is a steep descent in one of our Glasgow suburbs. Some of us have shuddered as we thought of what would happen if the driver of the tram we were sitting in should lose control of his brakes and the car was given its 'liberty.' Nature has the same significant lesson. The leaf that flutters down from the tree on an autumn afternoon is getting its 'liberty,' which means decay and death. Note the same thing happening in human destiny. Watch any man, however gifted, using his gifts for debasing purposes and see the inevitable end. The French poet Villon had all the sympathy for the poor and the unprivileged that warmed the heart of Robert Burns. But again and again he stooped from this altitude to meaner courses.

> I, Francis Villon, oft have made
> For ribald ears a ribald lay.
> Midst sorry partners undismayed
> Have revelled till the dawn of day.
>
> Then, while they slept (unvexed were they)
> I might not sleep, nor solace gain,
> Nor hush the still, small voice, nor stay
> The whisper, 'Thou hast sinned again.'

But it is not only on the lowest levels of our nature that we see the consequences of squandering our birthright. In many a life, outward respectability may conceal a slow and tragic deterioration of spirit. The lure of the world, the dainty solicitations of the flesh, the love of money and all the obvious and solid pleasures it can bring, these can do the same undermining work in the soul. And in treachery to our best dreams and in the scrapping

of our noblest ideals, we are fain to sit down and ask ourselves with a strange sinking of heart, 'Well, what have you gained by it all?' And in that self-despising we are made to learn what that meaneth—'What shall it profit a man if he gain the whole world and lose his own soul?' It is a strange thing this nostalgia. The Apostle would have us learn its high-priced lesson. He would have us come down on God's side when He hedges up our way with thorns and placards before us His powerful and inexorable deterrent to evil. It is this humiliating sense of something infinitely precious that has been spilt on the ground that God uses to work in us a sincere and saving repentance. From boyhood, a verse of a well-known hymn has always deeply moved me. It is the sight of one after another of those who have made this expensive experiment coming back as beaten men and casting themselves on the everlasting mercy.

When the worldling, sick at heart,
Lifts his soul above;
When the prodigal looks back
To his Father's love;
When the proud man from his pride
Stoops to seek Thy face;
When the burdened brings his guilt
To Thy throne of grace;
Hear then in love, O Lord, the cry,
In heaven, Thy dwelling-place on high.

It is by bankruptcy like this that we are brought to the unsearchable riches.

To a second class of people the Apostle puts a similar, searching question. Paul's Galatian converts had raised his highest hopes and then dashed them to the ground. They had become air-borne and then crashed. For a time they had known the glorious liberty of the sons of God, the exhilaration, the buoyancy, that comes of accepting the free, unmerited grace that is in Christ Jesus. And then, something happened. Evil-intentioned men insidiously sowed the tares in the good ground. The amazing enfranchisement was felt to be too good to be true. Something must be wrong somewhere. Before this liberty could be valid, certain forms and ceremonies of the old dispensation must be observed. A modern translator has expressed in vivid terms Paul's righteous indignation—'O you dear idiots of Galatia, who saw Jesus crucified so plainly, who has been casting a spell over you?' I will ask you one simple question—Did you receive the spirit of God by trying to keep the law or by believing the message of the gospel? Surely you cannot think that a man begins his spiritual life in the spirit and then completes it by reverting to outward observances? *Has all this painful experience brought you nowhere?*

There are seasons in the lives of the best of us when we need this straight reminder—periods when we also allow ourselves to feel that the great evangelical doctrine of Christ's free grace is too good to be true. To Christ's atoning sacrifice we add our vows, our agonizings, our schemes of more rigid austerity and self-discipline. There is an intractable something in the human heart that simply will not owe everything to God. We are dishonouring the memory of our best and holiest experience if we exclude ourselves from the splendid compulsion of this redeeming grace. Denney has words to say here that are as daring as they are true to experience. 'Christ did not die for those who are sufficiently penitent. To try to make some preliminary security for the sinner's future morality before you make the gospel available for him, is not only to strike at the root of assurance. It is to pay a very poor tribute to the power of the gospel.'

The inference from all this is plain and positive and comforting. *The gospel works. It accomplishes things.* Browning bore witness to a great general and fundamental truth of the spirit when he wrote:

I know . . . what . . .
Brings out the best of me and bears me fruit
In power, peace, pleasantness, and length of days.
I find that positive belief does this
For me, and unbelief, no whit of this.

Let us cling to 'the belief that brings out the best in us.' It is our only hope for, as Paul says bluntly, we are 'shut up to the mercies of God.' We are beaten men. Life does not tell us, it *burns* into us, that we cannot save ourselves. But, thank God, we have other experiences, and they are the supreme joy of Christian living, when we garner the rich harvest of believing in the gospel of Jesus Christ, the Son of God. Think of three of them. We are all agreed that we are never nearer God than when the mood of gratitude is on us. It is a tidal wave that sweeps us on to victory and joyous service of others. To begin each day knowing that we are forgiven men, that our salvation is not something we have to be questioning and debating in the mood of one who has left behind him in his house a precious jewel that will not be there when he returns, but 'to know whom we have believed, and that He is able to keep that which we have committed to Him against that day,' and in this blessedness to feel we are free to serve our brother men, this is one of the great experiences which nothing can ever take away from us. Have we had experiences like these for nothing? *Or shall we ever go back on them?*

Or again, think of the company such positive belief brings us into. To choose our creed is to

choose our company. Is it not a great stimulus to faith to know that our own experience is no mere subjective thing but one that finds an echo in countless human hearts? That is why the Church is dear to us. As Denney says, 'To be at home in the Church is to absorb its strength unconsciously. It is to be delivered from the shallows and miseries of a too narrow experience and set afloat on the broad stream of Christian conviction which gathers impetus and volume with every generation the saints survive.'

To make a last reference to this deep experience. Even though we fall from this high belief and conviction and do despite to its inspiration, though we have often to confess that we have been poor advertisements for its riches, yet we have had enough experience of it to commend it, in season and out of season to others. Even in our unworthiness and failure we would echo the noble Greek lines on a drowned seaman,

A shipwrecked sailor buried on this coast
Bids you set sail.
Full many a gallant bark when he was lost
Weathered the gale.

Have we had all these experiences of the grace of God in vain? If they have been real to us, nay, *because they are the deepest things life has taught us,* 'let the redeemed of the Lord say so.'

FOURTH SUNDAY AFTER TRINITY

The Problem of Living Together

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW

'Live peaceably with all men.'—Ro 12^{18}.

Once G. K. Chesterton conjured up an imaginary situation. Suppose, he said, someone were to take you up on the roof-tops of a terrace of houses; suppose this person were to pick a chimney absolutely at random and were to drop you down it; suppose when you emerged from the chimney you found yourself amidst a group of people whom you had never seen before; and then suppose you were told, Get on with these people as best you can—what would you do? That, said Mr. Chesterton, is precisely the problem with which life confronts us. Without any choice of our own life takes us and sets us in a situation and amidst a group of people, and whatever problems we may escape, we cannot escape the problem of living together.

That is a problem which even the best of men have never found it easy to solve. Even in the society of the Twelve whom Jesus chose to be His men that problem reared its head. There was the day when He asked them, What were you all arguing about as you went along the road? And they were shamed into silence because they had been arguing about who was going to be greatest. And there was the still more tragic evening, that evening when they met for the last meal together in the Upper Room, and when the atmosphere was heavy with foreboding, and when 'there was a strife among them which of them should be accounted the greatest.' There is hardly a church in which differences do not arise; and in our own immediate circle all of us can tell of kinsmen who have been divided and of friends between whom breaches have come.

If that be so, can we find any rules or laws or even suggestions which will help us to solve this problem of living together?

1. First and foremost, *we must learn to accept each other.* Consciously or unconsciously it is our custom to set ourselves in the centre of the universe and to think that our way of doing things and our way of seeing things alone is right. Once Cromwell, with a kind of despair, wrote to the intransigent Scots, 'I beseech you by the bowels of Christ, think it possible that you may be mistaken.' A French writer, telling of his experiences in the Spanish Civil War, relates how one day he stood in a trench with an officer while a terrific artillery duel was in progress, and suddenly the officer turned to him and said, 'What a pity it is that, as things are, we cannot explain our point of view to the other fellow.' It is so often our habit of mind that we do not even conceive that the other fellow has a point of view. Florence Allshorn has an interesting passage on how to treat people. For most of her life she lived in small groups either in the mission field, in colleges, or in communities, and nowhere is there such practical certainty that people will get on each others' nerves. She writes: '*Accept* fussiness. Say to yourself, "Well, it's just as important for her to fuss as it is for me to read." You can get right out of the reach of its power over you, if you accept it. Try to grip what I mean. We all express ourselves differently. It's her way of expressing herself. Say to yourself, "Well, hang it, why shouldn't she fuss if she wants to—why should she do what I want?"' Too often when we talk of rights we are thinking of *our* rights. We will go far towards solving the problem of living together when we learn understandingly to accept people as they are.

2. Second, *we must learn to see the best in other people.* And above all we must learn to see the best in people whom we do not like. It is our tendency to think that, if we like a person, that person can do no wrong, and, if we dislike him, he can do no right. Sir Walter Scott in his diary tells a

thing about John Leyden and Thomas Campbell, the poet, who heartily disliked each other. Scott writes, 'When I repeated *Hohenlinden* to Leyden, he said, "Dash it, man, tell the fellow that I hate him; but, dash him, he has written the finest verses that have been published these fifty years." I did mine errand as faithfully as one of Homer's messengers, and had for answer, "Tell Leyden that I detest him, but I know the value of his critical approbation."' And then Scott adds the sentence, 'This feud was therefore in the way of being broken up.' There is no man who has not something good and something attractive in him; if we train ourselves, compel ourselves, coerce ourselves into deliberately seeking to appreciate that good thing we will again go far towards solving the problem of living together.

3. Third, in any difference *we must be prepared to have the humility to make the first move and to make it at once.* It is the simple fact that the vast majority of people would rather be at peace than be at variance; and it is also the simple fact that many and many a lasting breach could have been healed had one of the parties who were divided taken immediate action to heal it. Mrs. Perugini, the daughter of Dickens, tells how Dickens and Thackeray once quarrelled and would not speak to each other or acknowledge each other on the street. One day while Thackeray was paying her a visit he said suddenly, 'It is ridiculous that your father and I should be placed in a position of positive enmity towards one another.' 'It certainly is,' she replied. Thackeray paused a long time. 'How do I know,' he said at last, 'that if I made the first approach he would meet me half-way?' 'I can answer for that,' she said. 'I will not say a word to him, but try him and you will see.' Thackeray did try and he came back radiant to tell her the result. 'I met him at the Athenæum Club,' he said, 'and I held out my hand to him saying we had been foolish long enough; he grasped it cordially and, thank God, we are friends again.' Thackeray had the humility to make the approach and to delay no longer. Boswell tells how on one occasion Dr. Johnson had the necessity to administer a crushing rebuke to Goldsmith, which Goldsmith took but ill. That very evening the two men were together in a circle of friends. Johnson turned to some of them and said, 'I'll make Goldsmith forgive me.' Then he called to him in a loud voice that all could hear, 'Dr. Goldsmith, something passed to-day where you and I dined; I ask your pardon.' And immediately Goldsmith answered, 'It must be much from you sir, that I take ill.' Johnson, with that natural magnitude of soul, made the first approach and made it at once. There is a wealth of wisdom in the old counsel which bids us to let not the sun go down upon our wrath. There is many and many a trouble in church, in home, and within the circle of those who are friends which could be mended if a misunderstanding were dealt with at once and if the generous impulse to reconciliation were put into action as soon as it arises.

4. And above all, if we would solve the problem of living together, *we must see men with the eyes of Christ.* One of the most amazing things about Jesus Christ is that He had any use for men at all. Even within His own chosen company of friends He had everything to bear. He had to bear with complete misunderstanding, a misunderstanding so complete that to the end of the day they never realized that He had to die. He had to bear with cheap ambition, an ambition which sent the Twelve into disputes and strifes and arguments. He had to bear with the treachery of Judas Iscariot. And, what must have been hardest of all, He had to bear with the heartrending disloyalty of Peter in His hour of need. He knew men at their worst and still loved them. He had to bear the bitterest of hurts and yet could still forgive. 'At roots,' said Florence Allshorn, 'you do see positively that God is in everyone and that we can't really be contemptuous and hateful when we approach ground where God dwells.' And again, in one flashing sentence, she writes, 'I can't dislike people; I take Jesus Christ too seriously.' Paul bade his friends to live peaceably with all men; and in the end he also told them the only way to do so: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' It is in Christ alone that we are reconciled to God and it is in Christ alone that we are reconciled to one another. The secret of living together is to live in Christ.

FIFTH SUNDAY AFTER TRINITY

The Sea of Life

BY THE REVEREND HAROLD G. NEWSHAM, M.A.,
HARTFORD, CONN., U.S.A.

'Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.'—Lk 5^4.

This story of the Sea of Galilee, from the far away and the long ago, would never have found its way into the gospel unless it were meant to make every hearer and reader think of the Sea of Life.

Many of these stories, we should remember, are actually bits of sermons. They are the vivid parts of the preaching of the apostles which some of their hearers were never able to forget while memory remained.

Can't you hear Simon Peter saying something like this? 'The influence of Jesus upon me . . . how can I describe it? It was indeed a miracle. He gave me new eyes; new hope; new life. It was as though I had been out through a long dark night, trawling my nets with everything I had learned as boy and man, and had come ashore again beaten and baffled, the boat empty. I felt myself a failure; utterly useless and futile. And then at a single word of Jesus, I went back again; back again against all my reason, against all my experience, compelled by the power in Him you couldn't resist. I let my nets down again; and the marvel happened.'

Nobody who listened to Peter telling his experiences with the Master, and feeling the man's burning conviction, could scoff at his story as another tale of a fisherman. For though he spoke of fish, his hearers would sense he was thinking of much more than fish. And though they were by the waters of the Sea of Galilee and were hearing the waves washing on the shingle, they would be thinking more of the Sea of Life and would be seeing their own little boats putting out once again in requickened hope upon the deep.

One by one, moreover, Peter was smashing down the objections, the difficulties, the 'buts,' that were rising in their minds. One listener had been thinking: 'What's the use of me hoping for any thrilling discoveries in my life now. What's the use of me dreaming that anything much could ever happen in my monotonous, humdrum, and barren existence now? If I could make a new start; be born all over again, so to speak; in an altogether different place, with a different temperament and an outfit which has never been mine, there might be a chance. Or if I could lop off a score of years. . . .'

But you know, perhaps, the way it goes. You know, perhaps, that inner voice which seems to specialize in the cold-water business whenever someone in the name of Christ tries to convince you that life needn't stay the way it is, tedious and commonplace and lack-lustre. But here is Peter silencing that sceptical voice almost as though he knew what its discouraging whisperings were going to be. 'Believe me,' he says, 'it was the same boat, and the same tackle, the same spot on the same lake, and when I'd have said it was far too late to begin again now, absolutely too late. But I'd have been worse than a fool if I'd not listened. I'd have missed all the wonder and the glory that I've found through Christ.'

So, one by one, the objections, the disbelievings, the 'this can't be for me' reactions are met by Peter as though, like his Lord and Master Himself, he can read the innermost thoughts of his hearers. One listener, at least, dated his true birthday from this soul-stirring talk of Simon's, and it is possibly he who preserved this fragment of it for all the world and all the following generations to hear.

There are two things that these ever-living words of the fisherman would say to us, no matter who, or what, we may be.

The first is this. The greatest mistake one can ever make is to suppose that the only real chance of entering into worthwhile, satisfying, hope-illumined life is if only we could fish in other waters, or if only we had different tackle. It is not a new sphere but a new spirit that is the entrance to fuller and more radiant life.

> Pussy cat, pussy cat, where have you been?
> I've been to London to visit the Queen.
> Pussy cat, pussy cat, what did you there?
> I hunted a little mouse under her chair.

I hunted a little mouse under her chair. Yes, indeed. One can be in the heart of empire, surrounded by the treasures of the centuries and the splendours of a great palace; yet, because of a petty earthbound nature, one can miss the royalty and see only a mouse. The very throne itself is merely a chair. But the lowliest home, the narrowest circumstances, the most seemingly ordinary life has been the gateway to the throne room of majesty for otherwise petty and earthbound natures, transformed by the same inspiration and power which sent Peter back to the lake again. A chair in the kitchen can become a throne.

How many things in the Gospels unite to drive this truth deep into our minds! 'Those of us,' says one reader, 'who have seen a small Eastern house, feel quite a shock to think of the boyhood of Jesus spent in what might fairly be called a dark, evil-smelling hole. Think of one room, in a hot climate, with a father and mother and several children; and probably a cow and an ass.' And yet it was the ordinary, commonplace occasions of the daily round and tasks in such an environment that have become the most precious possessions of our world, because of the Eyes that saw them, the Hands that handled them, and the Spirit that let down a net into their deeps. As those eyes of His watched His mother sewing patches on the worn garments; watched the oil being replenished, the room being swept in every corner for a lost bit of silver; watched a sower scattering seed and a shepherd on the hills seeking a stray; these everyday events were seen as but the surface of a great deep. Life was other, more mysterious, more significant, more wonderful than speech could tell. The entire universe of God gleamed through the chinks of that tiny home. A candle spoke of the Light that God, in the dawn of time, had said 'Let there be.' A towel could disclose the spirit of lowly, selfless service, without

which mankind will ever stumble on from woe to woe.

It is the strange compelling power of that Man of Nazareth to send every one of us back to our over-familiar surroundings; back to our everyday routine—home, office, schoolroom, shop, bench; back to our inescapable relationships and duties, with a new spirit, daring to believe we have been missing something of splendid worth and that the opportunity of discovering it is far indeed from having passed. We have tackle to our hands; we have lips, pens, handclasps, smiles, sympathies, prayers—a hundred things—wherewith to launch out again into the deep and let down our nets for a draught.

'Yes, that's all very well,' I hear some one saying, just as Peter could hear a similar some one on the shore of Galilee long ago. 'That's all very well . . . in theory. But you need to have that sort of spirit to find that sort of thing in those kinds of places. And I just haven't got it. You might just as well dream of what might happen if I were some one else altogether. We've got to be realistic. My outlook's bleak, and it's nonsense to think any one could make much of it. Certainly I can't. I've tried. But it's no use.'

Exactly. No one understood that feeling of hopelessness better than Simon Peter himself. It was precisely because he did understand it, sympathized with all his heart, knew it from the inside since he once had experienced it himself, that he preached this sermon. This is the whole point of it—that what we can never do for ourselves, never do by any effort or technique or will-power of our own, Christ can do in us and for us. It was Christ who enabled Peter to go back into the boat, take up those oars worn to the shape of his very fingers, launch out into the deep again, and make such a mighty haul.

It was Christ who enabled Peter, blundering, impulsive, clumsy, cowardly, disloyal, sinful man he had known himself to be; in the depths of such despair, after his denial of his Lord with blistering oaths, that he must have wished for death; it was Christ who had worked a revolution in every fibre of his being. That is the word Peter would send echoing and re-echoing through the corridors of our minds and hearts.

'I will make you,' said Jesus . . . 'to *me*, who had never been anything but a fisherman, with a doubtful reputation for the fluency of my curses when I really got roused; to me whose life seemed as void of fulfilment and as empty of promise as my fish baskets that morning after the long, vain night on the lake; I will make you, He said to me, a fisher of men.'

'That made it His responsibility. So I just gave myself up trustingly to His staggering promise as completely as I gave myself up to His insistence that I launch out again into the deep. And what He promised came to pass. What it cost Him, I can only guess. I know it was touch and go, with a man like me. How I came to be forgiven after . . .'

Yes, it is His responsibility. And He is able. '*I* will make *you*,' we should hear Him saying still. 'That is why I came into the world. If you could make yourself, I need never have come, need never have been crucified. I came to do for you what you could never do of yourself. Come unto Me and I will make you—make you the man, the woman, you were meant to be, and you still can be, for your fellow-men and for your Heavenly Father.'

SIXTH SUNDAY AFTER TRINITY

The Valley of Dry Bones

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

'Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.'—Ezk $37^{9, 10}$.

Ezekiel was not an optimist. To be an optimist in his situation would have required a blind disregard for the facts and it would have been not only folly but heartless folly. He was a captive in Babylon. The Babylonians, who were the Nazis of an earlier age, had overrun the tiny kingdom of Judah, destroyed Jerusalem, and with the ruthless efficiency of a totalitarian power had deported the cream of the nation, and had left behind only the sick, the aged, the infirm, and the feeble-minded. It would be nice to report that the Jews in captivity had kept the faith, that their spirit had remained unbroken. It would be nice but it would not be true! On the contrary, as Ezekiel looked around on his fellow-exiles he saw that slowly but surely their captivity was destroying them. Some had deserted the faith and were making the best of life in Babylon. Oh, I have no doubt that there were good pickings for collaborators even in those far-off days! The great majority, stunned by the disaster which had overtaken them, were clinging to the past, because it was the only thing to which they could cling. The present was almost unbearable and there was no future. In his mind's eye Ezekiel saw the ruins of Jerusalem and the poor dispirited remnant that

remained there, and every day he saw about him evidence that the Jewish community in Babylon was gradually disintegrating. And so he painted this vivid yet terrifying picture of the valley of dry bones. This, he says with pitiless honesty, this is Jewry. You can still see the skeleton, the form of what once was living, but it is dead, white bones, eyeless sockets in skulls bleached by the sun. No, Ezekiel was not an optimist. He was a realist and he was a man of faith and the question which God asked was the question which disturbed and tormented his own soul: 'Can these bones live?'

1. Just how realistic are we to-day? Let us face it as honestly as we can. Democracy isn't working. The form is there. 'Government of the people, by the people, for the people.' But it doesn't seem to be a living force. Beside the demonic virility of Communism democracy seems pallid and lifeless. Have you ever asked yourself why it is that in Korea, Malaya, and Indo-China the Western powers always seem to be on the side of a spent force? Why, before any intervention in Korea, were the North Koreans so much stronger than the South Koreans? How did a handful of Communists come to terrorize Malaya and why did a small minority of Communists come within an ace of conquering Indo-China? The answer is not simply the power of Russia, not the physical power anyway, for the Russian armies have never been committed to any of these areas and Russian supplies have, according to the best authenticated reports, never amounted to very much. No the answer is a much more disturbing one. A healthy country would have cast out Communism as a healthy body casts out disease. These countries were not healthy. And the people who really cared, the people who really believed passionately in anything, were the Communists. The way things are going in the world at present, the Communists would be fools to seek war, for, if they just have patience and wait, the democracies will fall one by one like ripe plums into their laps. And this is the thing that distresses me, that the only answer which the democracies seem to have to Communism is the atomic bomb, and this is the answer of those who no longer believe in the power of their own ideals. In our own country is there not something pathetic about the way in which politicians, of every party, have to beg people to work? I know we are sick and tired of hearing about crises, but here we are in the midst of one of the gravest crises in the whole history of our race and apparently the only way to deal with it is to offer men incentives. And what is the incentive—a call to patriotism, to service, to sacrifice for the good of the brethren? No! The incentive is that of making more money. If men will not work for democracy then it is dead, dry bones! And what of the Church? Here again we have the form, the skeleton—Sunday, the Bible, public worship, religious ceremonial, Armistice Day parades, national days of prayer, and all the rest. The organization is there. The Church has innumerable departments, secretaries, and committees. We are inundated with forms, appeals, columns of statistics. Yet the overall picture is of a Church seeking almost frantically to hold on to her inheritance. The man-power situation is desperate, and likely to become worse. The financial situation is such that every committee in the Church is likely to have to reduce its work. The enemies of Christ are everywhere attacking and yet the Church, in this most critical hour, is being compelled to abandon mission fields which are in a very real sense the frontiers of Christendom. I don't deny that there are live congregations and many wonderfully loyal and devoted Christian men and women, but let us be honest and admit that the Church is not advancing as she ought to be advancing and she is not making the impact on the life of the nation which she ought to be making. In all this there are very good grounds for the sincere Christian man or woman, looking at this vast organization, to say, 'Can these dry bones live?' Can the Church ever again become the kind of power she once was in the world and in this land of ours? Shall a poet of the future ever be able to say of family worship what Burns said in *The Cottar's Saturday Night*—

> From scenes like these old Scotia's grandeur springs,
> That makes her loved at home, revered abroad?

The same kind of thing is true of our standards of morality. The conventional standards are still based on the Christian ethic, but by an increasingly large number of people the only service they are given is lip service. The bones are there. The form is there. To lie, to be dishonest, to be unfaithful in marriage, these things are still, officially, wrong but increasingly practised. Will any one deny that Britain is less honest than in former days? The Rowntree Report points out that so serious has been the theft of books from London bookshops that most of the large ones have now to employ house detectives to protect them against these losses. The standards are still there, but for a great number of people they have become nothing but dry bones. And to all these things the urgent question is 'Can these bones live?'

2. Here is the answer of Ezekiel. 'Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.'

They can live! They can become vital dynamic forces once more, but only if the wind of God blows upon them. There is your answer to the tragic dilemma of modern democracy! Not more plans, more pep talks, more propaganda, not the nihilistic madness of atomic warfare, but spiritual revival. The real dynamic of democracy was the Christian faith, and without this it is lost and doomed. 'Where there is no vision, the people perish' and they deserve to perish. Men don't sweat and bleed and die for political theories but for something which captures the imagination, stirs the soul and sets the heart ablaze for faith. There is your answer to the retreat and retrenchments of the Church, not more committees, not more circulars, but spiritual revival. And there is your answer to the crumbling standards of morality, not more policemen, not armies of snoopers to keep the people honest, not reports and royal commissions, but a living faith. 'No virtue is safe unless it is enthusiastic.' And this is why so many of our standards are being ignored to-day, because deep down in their hearts people can see no real reason for obeying them. They have neither fear of hell nor hope of heaven. Only the wind of God blowing upon these dead bones can clothe them with flesh and raise them up a mighty army. 'Love God,' said Augustine, 'and do as you please.' Augustine being a wise man knew that if we loved God we should seek to do as God wanted us to do. Virtue would follow as a consequence of our love of God.

3. But how? It is all very well to talk about the need for a spiritual revival. How is it to come about? 'Prophesy Son of man,' said the Lord God to Ezekiel, 'Prophesy upon these bones, and say unto them, hear ye the word of the Lord.' Proclaim the Word of God. This supremely is the task of the Church. This is how revival will come. All history bears witness to this. Times without number the Church has been sunk in sloth or slumber only to be roused and revitalized through the work of a Luther, a Knox, or a Wesley. So it has been in the past and so it will be in the future if we but continue resolutely to proclaim God's Word. But first we must be sufficiently realistic to recognize the extent of our need and then our very extremity may prove to be God's opportunity. In all this we must wait upon God, but waiting upon God is not inactivity. It is waiting eagerly, expectantly, tensed, and ready. Waiting because you know something is going to happen, that is the way to wait upon God, and sometimes it seems to me that already in the distance I can hear the sound of the wind rising, and away in the distance I can see the leaves quiver on the trees and the tops of the grasses tremble as the first gentle breath passes over them. It is coming, the wind of God that shall make the dry bones live!

Syllabus for Christian Humanists

By the Reverend Charles Gimblett, M.A., Burnley

Mere denunciation of Humanism will never do. 'What exactly do you mean by the word?' That, I suggest, is the obvious question to put to the Humanist. Without discussing the various possible meanings (a task which I have attempted elsewhere) we may agree that they appear to range from a general kindly interest in all things human up to a definite world-view in which a whole metaphysic is implied.

In its extreme form Humanism must always be the deadly foe of Christianity. As Amiel says, the one offers salvation by the emancipation of the mind, the other by the conversion of the will. We remember our Lord's plain warning; for some the only way is to 'pluck out the eye,' 'cut off the foot.' What has Christ to do with Apollo? On Christ's terms, one might dare to reply, 'Much, every way,' but not otherwise. There is always the inevitable tension; Zion versus Greece, restraint versus culture, self-denial versus self-expression.

But the one presupposition of all that follows in the present essay is the grand foundation truth, the Incarnation, the redemption of all things. That means the touch of Jesus Christ is upon every part of life; as good scholars in His school, we learn the secret of being human and natural, in His sense, without being worldly and unspiritual. Then why not boldly stake out our claim and hold to it that Christianity *is* the only true Humanism? In other words, we must be either *mere* Humanists or *Christian* Humanists. It is impossible to achieve any true synthesis of these two. As one of our modern prophets has said, we seem to have here one of the great permanent antinomies of our human life. Or, I suggest, you might describe the best Humanism as a kind of

asymptote, that is, a line that approaches nearer and nearer to a given curve but without actually meeting it. On the other hand, the Christian Humanist, like St. Paul, is a 'debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.' What I am attempting here is a very bare outline of a suggested study by which some really competent scholar might trace for us the gradual development of this true Christian Humanism. Homer tells us that young Teucer shot his arrows at the Trojans from under the protecting shield of his great brother Ajax; even so, one might attack the mere Humanists from under the ample shield of the noblest Christian Humanists, men like Thomas More or Milton.

One need not be a classical scholar to realize something of our debt to the great civilization of Greece at its best. Classical Humanist literature is the record of part of that debt. We see the height to which man attained in striving to answer the question: 'What exactly is the *good life*?' Plato and the others have played their noble part in the development of Christian philosophy, the logical counterpart in theory of the Christian life: 'Reason in her most exalted mood.' *Beauty*, that strange elusive concept, to the Greeks had a definite spiritual content; a later writer called it 'the finished language by which goodness speaks.' (In Chinese philosophy, too, there is a similar idea, but on a lower plane, one word signifying both ethical and æsthetic 'fitness.') We remember also that haunting sentence of St. Augustine—'Too late have I loved Thee, Beauty ever ancient and ever fresh'; there he seems to gather up and try to express what is, strictly speaking, ineffable.

Passing on from the Classical Age to the rise of Christianity we find that in the Catholic Age there was an apparent synthesis; the Church did stamp some kind of unity upon the common life. But with the dawn of the Renaissance the natural man awoke to the glory and wonder of the world, the mighty world of eye and ear all about him, and the still more wonderful realm revealed by the imagination. The capture of Constantinople by the Turks in 1453 sent the scholars westward with their Greek studies to Florence, Paris, Oxford, helping to spread the New Learning and the rediscovery of antiquity. Ficinus and his famous friend Pico della Mirandola, who may be called the first of the Classical Humanists, were devout lovers of Plato—to them one of those many 'Christians before Christ'—and it was their master-passion to reconcile religion and philosophy. Earlier still, Dante and Petrarch had prepared the way by their teaching of the ennobling power of pure love.

The Civilization of the Italian Renaissance was truly an age of almost blinding splendour. Burckhardt's great work, with that title, and Vasari's *Lives of the Painters*, help us to realize something of the strange union of splendour and cruelty, religious fervour and gross sensuality, of that wonderful era which reached its zenith about A.D. 1500. It was the age of the 'universal man,' richly endowed characters with marvellous imaginative powers, prepared to do anything and dare everything. In many ways that splendid rascal Benvenuto Cellini may stand as the type of his age, with his piety and savagery, lofty artistic ideals and devouring egotism. It is good to remember the finer spirits, such as Michelangelo and Leonardo da Vinci with their incomparable genius.

Then came the inevitable conflict between the spirit of the Renaissance and of the Reformation. Erasmus and the Oxford Reformers, Colet, Linacre, and other fine types of Humanist learning made a gallant attempt to unite classical scholarship and sound religion. It was the dream of Erasmus to make 'the philosophy of Christ' the key to a real synthesis of the spirit of Humanism and Christianity. But however alluring the ideal of an Erasmian Reformation might be (even to many fine spirits to-day) as opposed to all 'root and branch' methods, it was not to be. Perhaps there are great issues that, in the words of a modern scholar, can only be fought out in blood. Luther was the man to shake the world, a titanic personality of blood and iron. Thomas More is the finest example of true Humanism in that age, a personality so intensely human and vivid; he indeed almost achieved a perfect synthesis, the union of Christian grace and pagan culture.

Milton in the next century was another great soul who almost solved the insoluble problem. Professor Grierson in his fine volume (*Cross-Currents in the Literature of the Seventeenth Century*) shows clearly how this uneasy union of Puritan and Humanist is reflected in Milton's writings. There was a hardening process going on all around him, a violently other-worldly spirit, interested only in theology, an infallible Bible, and church government. The Humanist spirit could only breathe with difficulty in that atmosphere. (Even in my own student days at Cambridge a certain college Dean made a fierce attack on Humanism, especially 'the bloody war-god Mars and the blasé adulteress Venus!') Milton, the young idealist, was bound to be disillusioned, especially after his unhappy marriage. He could never be an orthodox Puritan like Cromwell. Professor Grierson calls him 'a fully conscious child of the Classical Renaissance and the Puritan Reformation.' For him his poetry was really his great escape. Hence, according to Grierson, *Paradise Lost*, the great

poem over which Milton had brooded so long might have been a perfect union of Greek Humanism and Hebrew spirituality. Instead of which we find strangely different views of *Paradise Lost*. Some, probably the great majority, regard it as our great Protestant and Evangelical poem, but some acute critics even deny that Milton was a great religious poet because it upsets orthodox ideas. (Some few indeed maintain that its real moral is that a man should learn to keep his wife in her proper place!) Blake, as we all know, said that in his poem Milton was really of the Devil's party without knowing it.

After Milton's noble attempt—his magnificent failure let us say—to unite Renaissance and Reformation the barrier between sacred and secular was firmer than ever. Carlyle, 'the Rembrandt of English prose,' assuming the Hebrew prophet rôle in our literature, preached the sanctification of work, allied to a deep distrust of the Arts. For all his tremendous influence, he certainly cannot be described as a Christian Humanist. Some indeed, would maintain that he led the nation to believe that worldly prosperity was a sure sign of God's approval.

Matthew Arnold tried hard to reach the ideal, the perfect synthesis, where Milton and the 'Saints' had failed. It may have been an impossible task, but for him urgent and necessary, nothing less than a reformation in Religion and the State, the full expression of all our powers, spiritual and secular. Instead of our unending conflict between these two, true religion must somehow redeem and glorify all life. Hebraism and Hellenism, those two main strands in the fabric of our national life must be united. But in the new mental climate of our Industrial Democracy he found, as other 'synthesizers' did, that he was pursuing a shadowy ideal. To our sorrow we found that instead of a new world of 'Joy in widest commonalty spread,' the Industrial Revolution meant that new towns springing up were mostly blots on the landscape, filled with masses of 'townees,' many of them uprooted from their native countryside, cut off from their ancient traditions and ways of life. In Arnold's view religion for this new 'industrial man,' if he had any religion at all, was too often a thin veneer of conventional Christianity over his real unredeemed ordinary life.

So in our day the problem of how to reach the ideal of true Humanism, that is to say, the final Christian Humanism, still challenges us. In this stricken generation, holding on precariously amid the aftermath of two shattering wars, many would urge that the real problem is to save religion itself rather than to concern ourselves with any problem of a synthesis. But, after all, I suggest the main trouble may still be our limited and inadequate conception of what religion really is; surely we cannot think too greatly, too grandly about the range and depth of our Christian faith. If only we are spared the dire calamity of war there is hope for a sound Christian philosophy and a new wholeness of thought and life. Already the Christian Humanist welcomes plain signs of a genuine re-birth of the sense of Beauty, to be followed perhaps by a new flowering time of the Arts, a recognition of the holiness of beauty as well as the beauty of holiness.

Westcott and Forsyth, so far as I know, were the only great Christian Humanists in this age to attempt to give us a philosophy of Art in the light of the grand central truth of the Incarnation. Other philosophers have helped in this difficult problem, teaching us that the ordinary 'common-sense philosophy' of mind and matter (*i.e.* Cartesian dualism) left no real place for *Beauty*. It could hardly be taken seriously, being a sort of by-product, a mere embroidery on real life. Hence to the Christian man, Art was not allowed to exist in its own right; it was admitted only as 'the hand-maid of Religion.' Now to serious thinkers to-day that is an essentially *frivolous* view, so it produced a natural reaction and 'compensation' in ordinary Church life. Hence the rather muddle-headed outcry about 'amusements creeping into the Church.' True, the protest is justified in essence and still badly needed; but the ordinary Christian—apart from those grim people who are 'too holy to be human'—felt intuitively that Religion and 'play' (always a form of Art) are both deep instincts that can never be entirely suppressed. We do well to remember that foolish Marxian gibe: 'It is easy to be a saint if you have no wish to be human!'

Meanwhile we can but press on, humbly yet adventurously, towards the goal, the true Humanism, for I repeat, that is nothing other than Christianity itself. The great need of our day is to think it out and live it out, by the grace of God, following in the footsteps of those great human saints who have gone on ahead of the crowd and cheerfully paid the price.

Contributions and Comments

A Note on Psalm xlix. 15–16

THESE two verses are a well-known crux, especially the first of them. The late Dr. Oesterley,[1] for example, writes of *v.* 15 that 'the verse is hopelessly corrupt; its emendation is at best tentative; no two commentators agree on any emended form,' etc. Professor Briggs [2] rewrites 15 drastically, and omits 16 altogether. Dr. Oesterley is prepared to omit all 16–20, a proceeding which would destroy the whole metrical structure of the Psalm. Perhaps a more conservative treatment may be nearer the truth; I suggest the following translation, with the second line queried.

15. They are put into the nether-world like sheep
(Death is their shepherd),
And the upright shall have dominion over them.
Their form is for the nether-world to wear away:
There shall be no dwelling for it in the morning.
16. But mine own soul God shall deliver
From the power of the nether-world, for he shall take me.

I indicate the numbers of the lines by letters. *V.* 15 a–c as it stands would have to be taken as a tristich (a verse of three lines), but it would be the only one in the Psalm; and again, *v.* 15b would have to be taken as a dimeter (a line of two beats), whereas otherwise the lines are all trimeters (three beats), apart from 9b, which however the Kittel *Bible* (3rd ed., Buhl) emends into a trimeter. Thus there are strong metrical grounds for omitting the line; so far as the sense goes, it might easily be thrown in after the mention of sheep, but it is rather 'the upright' that appear to have something of the function of shepherding.

In *v.* 15 d, e 'in the morning' gives better sense at the end of *v.* 15e than of *v.* 15d, which latter verse does not need the word metrically, whereas *v.* 15e does. But some further change is perhaps needed in *v.* 15e, such as a change of 'for it' into 'not' by the addition of an 'aleph, with 'for it' merely understood; but the 'not' may be supposed to have dropped out through sheer similarity (haplography). Or, finally, if the first syllable of מזבל be taken as the preposition of מן (cf. Gesenius-Kautzsch, No. 119, *v-y*), the words may stand as they are.

The explanation of *v.* 15e depends to some extent on that of *v.* 10. 'The pit' seems to be merely a synonym and parallel for Sheol (the 'nether-world') like our 'grave,' and is used to imply death. Unless transposition be postulated, there is strong emphasis on 'in the morning': *then* they shall still be mouldering away, without hope of rising from their grim couch. It is a question whether this emphatic reference to 'the morning' may not be linked up with possible references in the preceding psalms to Hezekiah and Sennacherib: cf. $44^{5-7.\,16}$ 46^{5-10} 47, 48^{5-10} 49^{15} (here), 2 Kg 18–19, 2 Ch 32, Is 36–37, Pr 25^{1}. With 46^{5}, cf. 2 Kg 20^{20}, 2 Ch $32^{2-4.\,30}$, Sir 48^{17}, Is 8^{6}.

In 49^{16} it is not necessary to see the fully developed Catholic doctrine of the beatific vision, nor even that of the Book of Wisdom ($3^{1-9,\,15-16}$, etc.). Nevertheless the verse, supported as it is by Pss 17^{15} and 73^{24-26}, must be allowed its full meaning; at the least there is implied some blissful awareness of contact with God.

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[1] *The Psalms*, i. [1939] 266.
[2] *The Book of Psalms*, i. [1907] 405.

The Appointment of Presbyters in Acts xiv. 23

DR. MATTHEW BLACK in his article in the January issue of THE EXPOSITORY TIMES (lxiii. 112) suggests that there may be something to be said for Alford's view that χειροτονήσαντες αὐτοῖς in Ac 14^{23} means 'having appointed by popular vote.' But can this view really be sustained at all?

Originally, of course, χειροτονεῖν signified election by show of hands at an assembly, but for this sense of the word Liddell and Scott quote no authority later than Demosthenes and Plato. After this the word appears to have lost its etymological significance, and in the later references in the standard dictionaries the meaning is rather 'appoint' than 'elect'; sometimes the appointing authority is an individual, sometimes a society or assembly.

Thus Philo, *Praem. et Poen.*, §9 (ii. 417 [Mangey]) speaks of Moses as ὑπὸ θεοῦ χειροτονηθείς. (Cf. *De Josepho*, §41 [ii. 76] and *Vita Mosis*, §36 [ii. 112]). Similarly Josephus, *A. J.*, VI. iv. 2 and VI. xiii. 9, refers to Saul as βασιλεὺς ὑπὸ τοῦ θεοῦ κεχειροτονημένος. The same sense of 'chosen by God' is in Ac 10^{41}.

In other passages the appointing authority is an assembly or body of people. In Josephus, *A. J.*, VII. xi. 1, the tribe of Judah was to be the first

Δανίδην χειροτονῆσαι βασιλέα, but the context does not suggest anything in the nature of a democratic election. Ignatius twice uses the word to denote the commissioning by the Church of a deacon (*Philad*, x. 1) or other delegate (*Smyrn*, xi. 2) to go on a mission to Antioch. Similarly Paul was χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν (2 Co 8^{19}), and in the spurious subscriptions to 2 Timothy and Titus, Timothy is described as 'ordained' (χειροτονηθέντα) bishop of Ephesus and Crete. The only place in which there is any suggestion of popular election is Did. 15^{1}: χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ κυρίου. But here the word could equally mean simply 'choose' or 'appoint.'

Finally, even if in Hellenistic times χειροτονεῖν could sometimes mean 'elect by popular vote,' it cannot have this meaning in Ac 14^{23}, because that verse says that the persons who did the choosing (or ordaining) were Paul and Barnabas, not the churches. If St. Luke had meant to say that Paul and Barnabas had got the churches to elect presbyters, he would have written χειροτονησάμενοι. He must be presumed to have known enough Greek to distinguish the active from the middle voice.

It is, of course, quite possible that in many churches of the first century presbyters were elected by a church meeting; but it does not seem possible to quote Ac 14^{23} as evidence for it.

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The Kingdom of God Has Come

This rendering of Mk 1^{15}, ἤγγικεν ἡ βασιλεία τοῦ θεοῦ, first suggested by Professor C. H. Dodd,[1] still continues to attract expositors.[2]

So long, however, as we assume (with Dodd) an Aramaic *meṭa* (Hebrew *naga'*) as the original of ἤγγικεν, a serious difficulty stands in the way. There is no objection to taking ἐγγίζω as an equivalent of *meṭa* or *naga'* (as Dr. Dodd has abundantly illustrated from the LXX) in certain connexions. Where it does render these verbs, it is always in the sense 'to arrive *at*,' 'to draw near *to*,' never absolutely 'to arrive,' 'to come.' These Semitic verbs, when so rendered, are always completed by a predicate, for example, Dn $4^{8(11)}$ $19^{(22)}$, *meṭa le*, 'to arrive at,' 'to reach *to* (heaven)'; so also in the Targum of Gn 11^{4}, of the Tower of Babel whose 'top reaches *to* the clouds (*yimṭe le*

[1] See his *The Parables of the Kingdom*, 44. The view was challenged by J. Y. Campbell in The Expository Times, xlviii. 91, to which Dodd replied in the following number (xlviii. 138).

[2] *E.g.*, A. M. Hunter, *The Work and Words of Jesus*, 73.

'anane), or Job 20^{6}, of the wicked whose 'head reaches *up to* heaven (*maṭe 'adh ṣeth shimmayya*).' In all the examples cited by Dr. Dodd for ἐγγίζω rendering *meṭa* or *naga'*, it is followed by the prepositions πρός, εἰς (=*le*) or ἕως (='*adh*) with a noun or pronoun, or by a noun in the dative or genitive (Jon 3^{6}, Jer 28 (51)^{9} (B), Ps 31 (32)^{6}, Ps 106 (107)^{18}, Sir $51^{6(8.9)}$, Ps 87^{4} (88^{3}), Dn $4^{8.19}$).

If the original of ἤγγικεν at Mk 1^{15} was *meṭath* (or *nage'a*), standing alone and without any such complementary predicate, it seems doubtful if a translator would have gone out of his way to render by an equivalent (ἐγγίζω) which *meṭa* (*naga'*) only have elsewhere in the compound expression.

The most natural equivalent of ἐγγίζω in Aramaic or Hebrew is the Semitic verb *q r b*.[3]

It seems surprising that a suggestion made some years ago in this connexion by M. Paul Joüen should not have received the attention it deserved.[4] M. Joüen pointed out that '*en Hebreu la racine* q r b, *qui exprime la notion de proximité, s'emploie parfois aussi dans des cas où, la proximité étant absolue, nous disons, non plus "il est proche," mais "il est arrivé."*' 1 K 8^{59} is cited in support: 'And let these my words, wherewith I have made supplication before the Lord, be *present* (*qerobhim*, R.V. 'nigh') unto the Lord our God day and night . . .'; so also Ps 119^{169}, 'Let my cry be *present* (*tiqrabh*) before thee, O Lord.' At 1 Mac 9^{10} M. Joüen detects the same idiom in the phrase ἤγγικεν ὁ καιρὸς ἡμῶν, R.V., '. . . and if our time *is come*, let us die manfully for our brethren's sake.' Here the original is lacking, but Joüen compares La $4^{19(18)}$, *qarabh qiṣṣenu*, LXX ἤγγικεν ὁ καιρὸς ἡμῶν, which he renders '*notre fin est arrivée*.'

At first glance it might seem doubtful if we have any right to speak of an idiomatic use of *q r b* in this way. Where the word is used with reference to time, Brown, Driver, and Briggs give simply 'to draw near,' and the phrase at 1 Mac 9^{10}, La $4^{19(18)}$ is clearly modelled on the familiar expressions of Gn 47^{29}, Dt 15^{9}, 1 K 2^{1}.[5] The meaning 'to be near,' 'to be imminent,' can be given to all the examples cited by Joüen. At 1 Mac 9^{10}, the context perhaps justifies the translation of the R.V. (the time to do or die *had come* for Judas and his brethren), but it is still possible to retain the familiar sense of *q r b* and render 'and if our time is imminent.'[6]

[3] See Dalman, *Words of Jesus*, 106.

[4] 'Notes Philologiques sur les Evangiles' in *Recherches de Science Religieuse*, Tome xvii. [1927] 538.

[5] Cf. Abel, *Les Livres des Maccabees* [Paris, 1949], 161.

[6] It is not only the R.V., however, which understood ἤγγικεν here as 'came'; the Old Latin MS. B reads et si *venit* dies noster (D. de Bruyne, *Les anciennes Traductions Latines des Machabées*, 51) and the Syriac version *meṭi*, 'arrived' (edit. Lagarde, 188).

Several further considerations, however, support M. Joüen's valuable observation. Both at La $4^{19(18)}$ and at Ezk $7^{6f.}$ (LXX 2, 3, 4), where a similar phrase occurs, the context bears out the meaning the 'time has come.' At La $4^{19(18)}$, the parallel phrases in the verse are 'our days are fulfilled' (a striking parallel to Mk 1^{15}) and 'our end is come'; the LXX has ἐπληρώθησαν αἱ ἡμέραι ἡμῶν and πάρεστιν ὁ καιρὸς ἡμῶν; thus in the original Hebrew *q r b* appears to be synonymous with *male'* and *ba'* (*ba' qiṣṣenu=qarabh qiṣṣenu*). At Ezk $7^{6f.}$, the expression is *qarobh hayyom*, LXX ἤγγικεν ἡ ἡμέρα; and it occurs side by side with *qeṣ ba'* (bis) (LXX πέρας ἥκει) and *ba' ha'eth* (LXX ἥκει ὁ καιρός); a third expression of the M.T. is *ba'ah haṣṣephira* (R.V. 'thy doom is come unto thee, O inhabitant of the land . . .'). Lk 21^{8}, ὁ καιρὸς ἤγγικεν, occurs in a similar context, where the parallels again support the meaning, 'The time has come.' (In this connexion, καιρός=*'eth*, as in the Old Testament passages, is almost a technical term for the Time of the End.) Further confirmation for Joüen's claim may be found in the rendering of *q r b* by the Pseudo-Jonathan Targum at Gn 27^{41} by *me'ṭa*, 'unto the time when the days of mourning for the death of my father *arrive* (*yime'ṭun*).'

Even if the case for M. Joüen's view is felt by some to fall short of demonstrative proof, all these Old Testament passages make it clear that *q r b* in this connexion refers always to an immediately imminent event.[1]

The parallel at Mk 1^{15}, πεπλήρωται (like the parallel at La $4^{19(18)}$), may be taken to support the translation of ἤγγικεν=*q'rabhath* (*malkuth 'elaha*) by 'The Kingdom of God *has come*,'[2]

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[1] The phrase '*attah miqqarobh* at Ezk 7^{8} (R.V. *Now* will I *shortly* pour out my fury upon thee . . .)' clearly refers to an immediately imminent event.

[2] Like Dodd, Joüen (*loc. cit.*) equates φθάνω (Mt 12^{28}) with Aramaic *me'ṭa*, comparing Dn 4^{21} (Theod.). In the other crucial passage (Mt 11^{12}=Lk 16^{16}, Q), a possible original of Matthew's βιάζεται might be represented by the Semitic root *p r ṣ* (*p ṣ r*) (see Hatch and Redpath, *s. v.* βιάζεσθαι); Luke's εὐαγγελίζεται is *b s r*. Hebrew *p r ṣ* is used idiomatically of Jahweh 'breaking in violently (in judgment) upon' (2 S 5^{20}), or of a plague 'breaking out violently upon' (in judgment) (Ps 106^{29}) (see *B.D.B.*, *s.v. p r ṣ*). Did Christ speak of the 'kingdom' 'breaking violently in' on the world in judgment? That Luke's εὐαγγελίζεται is secondary tradition (and Luke's own word) is widely recognized (see Creed, *St. Luke, in loc.*). Mt 12^{28} may also imply judgment (cf. Dn 4^{21} Theod.). In such a notoriously *unheilbare Stelle* as Mt 11^{12}, we are thrown back on conjecture of this kind. The rest of the verse in Matthew and Luke (καὶ βιασταὶ ἁρπάζουσιν αὐτήν, καὶ πᾶς εἰς αὐτὴν βιάζεται) may represent further attempts to interpret the original expression.

Entre Nous

Religious Education: When Children ask the Question of a Bible Story 'Is it True?'

Is it true? No one will deny that this is a typical child's question, and inevitably it will be put in Sunday School or Day School when Bible lessons are being given. It is often an adult's question too, although it may remain unspoken. It is very tempting to meet such a question with 'It all depends on what you mean by true.' That might be the method to help the adult, and examples readily come to mind—as the Creation story in Genesis where many would distinguish the truth that God created, from the modes in which it is set forth; or the preservation of Daniel in the lions' den, which could be true, but is not an assertion of a truth that, in all times and places, God saves His own from trouble (a fact amply proved by setting Polycarp's fate over against Daniel's deliverance). The same method could be adopted in the New Testament where the accounts of the Baptism and Temptation, the Transfiguration, the Ascension, the events of Whitsunday, and even some parts of the Resurrection tradition would appear to raise this question. To all of these, literalist and higher critic have an answer more or less, but while their answer helps the adult, it merely confuses the child who by his 'Is it true?' wants to know 'Did it happen?' 'Did it happen as the Bible says?'

This, then, is the problem, and it is not easy to suggest methods of solving it at the child's level. Much here depends on personal factors—the standpoint of the teacher, the background and age of the child. Religious education, like all education, is a matter of personal encounter, and each child's version of this question a separate challenge. These suggestions are made with

some diffidence as an approach to dealing with the problem.

1. It is important not to put before children material of such nature that it arouses the question 'Is it true?' when no straight answer can be given, and any explanation would be beyond the child. That is one of the reasons for graded syllabuses in school, and graded courses in Sunday School lessons, although some do not always avoid this difficulty. The story of Elisha and the bears is an example of this sort of material. On the face of it, it might seem right for younger children, but how difficult to give a straight answer about its truth. It may or may not be true in the sense that Elisha cursed children, and children were eaten by bears. It is surely not true as the story implies, and as the children would think, that God sent the bears to avenge His prophet. Such a story, if used at all, must wait till children can understand about legend and history.

2. An honest question deserves an honest answer, and there is no betrayal of teaching trust in answering 'I don't know' or 'I don't think so.' Such answers have a more respectable foundation than a desire to limit God to what modern science can explain, or our own experience admit as likely. 'I don't know' is often an honest recognition that it is impossible, at our distance from some of the Bible events, and with all the information before us, to be sure of what exactly did happen. This could be said of the details of the escape from Egypt or of the Birth stories. On the other hand, 'I don't think so' can lead us to make plain our reasons for doubting, as in the account of the Gadarene swine which, if taught at all, would compel many of us to say that the destruction of the pigs is not what we would expect from Jesus. So often God's revelation of Himself in Jesus can help us to say in all sincerity to the question 'Is it true?,' 'I don't think so,' and to support it with reasons which children can understand.

3. Sometimes faulty emphasis in teaching invites this question. A good example is the kind of lesson sometimes taught on Moses and the Bush, where the emphasis is so placed on the wonder of the burning that the question 'Did it really burn all the time and not burn away?' becomes almost inevitable. But the experience of Moses, who heard God's summons to return to Egypt to be His agent in delivering His people from oppression, is the true happening which should be so treated as to command the interest of the young hero-worshipper or the adolescent with his passion for justice. Similarly with the Temptations of Jesus children are often introduced to the letter of the account too soon, and consequently wonder whether it is true that the devil carried Jesus to the pinnacle of the Temple. So they miss the understanding of an experience of Jesus, into which their own limited knowledge of the choices presented by the use of their own powers, would enable them to enter, and recognize as true.

4. Where children have become accustomed to the language of poetry, this question can sometimes be forestalled by showing where the Bible also speaks in pictures. Two ready examples are the vision of Elisha's servant of the chariots of fire and horses round about his master, and the description of the opened heaven at the baptism of Jesus. It is wrong when children have been taught to look for such pictorial thinking in other literature not to help them to see it here also. Would that some Bible commentators and Bible illustrators had been so instructed in their youth! Many stumbling-blocks might then have been removed from the way.

5. It is seldom profitable to dogmatize from archaeological discovery and answer such questions with 'It has been proved' unless it is made clear what has been proved. The taking of Jericho provides an illustration of the danger lurking here. Granted that archaeologists can prove that the walls of Jericho fell, and granted, more difficult still, their agreement that the fall occurred about the possible date of the invasion under Joshua, a child's question 'Is it true?' would include the means by which the Bible claims the walls were made to fall. No archaeologist can prove that the trumpets were the cause, although faith both now and then may see God's hand in the city's fall.

These suggestions will not satisfy every one. In the end we can only answer according to the light which we possess, and witness according to the faith which is in us.

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Christianity and its Rivals

In the Pastoral Epistles Paul is represented as saying 'I suffer not a woman to teach' (1 Ti 2^{12}). Perhaps even Paul would have made an exception to his prohibition if he had read *The Modern Rival of Christian Faith*, by Professor Georgia Harkness (Abingdon-Cokesbury Press; $2.75). Dr. Harkness is Professor of Applied Theology at the Pacific School of Religion and obviously she is a born teacher. The book is a discussion of secularism and it falls into three parts—Secularism and the Christian Faith, Rival Secular Faiths, and The Way Forward. Dr. Harkness has certain characteristics as a writer. First, she has absolute fairness of mind, for she can write with real sympathy on What is Right with Modern Life? Second, she has an extraordinary power

of lucid analysis of a situation or a theory. Third, she has a unique gift for producing definitions which are helpful and stimulating. We shall take some examples of the last two characteristics.

She lists four things as essential to Christianity. (*a*) An act of commitment to Jesus Christ. (*b*) That act of commitment issues in a real attempt to live by the example and teaching of Jesus Christ. This example and teaching is to be found in the New Testament and in the example of dedicated lives. (*c*) A belief in God the Father and in the Divinity of Jesus. (*d*) Membership of the universal Church. She lists four types of Christians who are to be found within the Church. (*a*) The person of warm Christian devotion who does not think very much of his theology and lives his religion as he understands it. (*b*) Those who take their religion pretty casually. Secularism has already sucked the vitality from their religion. (*c*) The dogmatically opinionated fundamentalist, who believes, with no questions asked, in the verbal inspiration of the Bible and its literal infallibility, a six-day creation, all the miracle stories, the Virgin Birth, the substitutionary theory of the Atonement, the physical resurrection and ascension of Christ and His visible second coming—and who is ready to throw out any minister who doubts these things. (*d*) The open-minded seeker who is eager to know what he can believe and what he can teach his children. If we are to fulfil Christ's command to go and teach all nations, Dr. Harkness believes that we need three things. (*a*) We must have a closer union of evangelism with education. (*b*) We must have a closer union of Christian experience with Christian belief ; that is, we need more and better theology. (*c*) We need a much closer union of Sunday religion with the day's work. Every page of the book is full of that kind of useful analysis.

But the really unique character of the book is its passion for definition and its success therein. ' Secularism is the ordering of life as if God did not exist.' ' Scientism is an exclusive devotion to the methods and procedures of science in a way that rules out other legitimate and necessary devotions such as those implied in the Christian faith.' Democracy as an ethical ideal ' means a recognition of the intrinsic worth of every person with the corresponding right of every person to the fullest possible self-realisation.' As a form of social organisation it means, ' a type of government in which there is social control through authority which is vested in and delegated by the people in their capacity as individuals.' Christian democracy means ' the exaltation of obligations over rights.' ' Nationalism is the exaltation of the state to a position of supreme loyalty and authority.' ' Racism is assumption of biological and social superiority by a dominant group on the basis of actual or alleged differences in race or colour.' ' Fascism is assumption of power by an individual or small minority through psychological and political pressures . . . and the exercise of the power for personal or group self-interest.' Destiny is the conviction that ' something lies ahead which bears a significant relation to the present.'

Dr. Harkness is a phrase-maker of no mean ability. We live in an age where ' gadgets have become our gods.' ' Jesus counselled trustful waiting but never inertia about the Kingdom.' A saint is ' one in whom Christ is felt to live again.'

There are few better books on the modern situation than this. For wise sanity of thinking and lucidity of writing it is outstanding. It has, however, one shattering misprint when on p. 138 Communism is described as the ' incarnation of tyranny and *immortality* and the antithesis of everything Christian.' There quite literally is a world of difference between *immorality* and *immortality*. The one Greek sentence which the book contains (p. 212) is wrongly spelled, wrongly accented, and wrongly printed.

Glasgow WILLIAM BARCLAY

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